THE BOYS' AND GIRLS' LIFE OF JESUS

A NEW PLAN OF RECORDING THE WONDERFUL STORY

BY REV. JESSE LYMAN HURLBUT, D.D.

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THE ANGEL AND THE WOMEN AT THE TOMB.

THE BOYS' AND GIRLS'

LIFE OF JESUS

WRITTEN BY THEMSELVES

COMPRISING

A GRAPHIC STORY OF THE BIRTH, EARLY LIFE, PATHWAYS
TRODDEN, SCENES VISITED AND TRIALS ENDURED
BY OUR LORD AND SAVIOUR TOLD IN
SIMPLE LANGUAGE

By HESBA STRETTON

TOGETHER WITH A PLAN FOR YOUNG PEOPLE TO RECORD
THE IMPORTANT EVENTS IN THE EARTHLY PILGRIMAGE OF OUR LORD AND SAVIOUR

By REV. JESSE LYMAN HURLBUT, D.D.

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TO PARENTS AND TEACHERS

IN the preparation of this work the aim has been kept in view to interest and attract young people just passing out of childhood into youth in the study of that Life of Lives, the story of Jesus Christ, which should be made familiar to every one, young and old.

In the working out of the plan certain principles have been followed. First: To divide the Story of Jesus into numerous chapters, so that even a young child will find it easy to remember the principal events in that portion of the Life of Christ, and thereby not lay upon the young student too heavy a burden, which might influence him to abandon the task; but, on the other hand, to create such interest in this important subject that it becomes a pleasure.

A personal application of the truth is suggested with each of the stories, for the purpose of all teaching in the Life of Christ should be not merely to inform the mind through facts, but to bring Christ nearer to each student that his own spiritual nature may be awakened and his own character may receive inspiration.

This book is commended first of all to families with the hope that parents may use it in the home as a means of imparting religious instruction to their children. It may also be found helpful as a textbook in many Junior Young People's Societies, aiding leaders in their work of Scriptural teaching. It can also be used in Sunday Schools, as many schools no longer follow the uniform series of lessons for all grades, and, therefore, the lessons in this book may be studied with interest and with profit by the classes of the ages embraced in the plan of this book.

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CHAPTERS I AND II.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

The land where Jesus, the Saviour of the World, was born is now called "The.................................Land." It lies among the mountains, not far from the Great or .... Sea. It is in Asia, but near the continent of .... and not far from Europe. The people then living in that land, and now to be found in all lands, are called .... Through the............Land from north to south runs the river .... It flows through the Sea of ....in the northern part of the country, and runs into the .... Sea on the south. This sea is so .... that no fish can live in it. Between the river .... and the Great Sea the land was divided into..........provinces. The largest province was on the south, and was called ....; the one on the north was............, and the one in the middle was.................., where lived a people called ...., whom the Jews greatly hated.

When the Saviour was born, a very wicked King was ruling over that land named .... He was under a greater King or Emperor, who lived at Rome in Italy, and governed all the lands. His name was .... But the Jewish people everywhere were hoping for the coming of another King of the house of their great King ...., who had lived a thousand years before. This promised and expected King they called "The ...."

The capital of the land was .... in the province of Judea. In this city stood the ...., the house where God was worshiped. Jesus was born at the little town of ...., about six miles from the capital. It is said that he was born in a .... on the side of a hill.

The news of the Saviour's birth was brought by............. ....to a company of .... who were watching their .... They went to .... and saw the holy child lying in a ...., with his mother .... and her husband ....

THE WONDERFUL LIFE.

BOOK I.

THE CARPENTER

CHAPTER I. THE HOLY LAND.

VERY far away from our own country lies the land where Jesus Christ was born. More than five thousand miles stretch between us and it, and those who wish to visit it must journey over sea and land to reach its shores. It rests in the very heart and centre of the Old World, with Asia, Europe, and Africa encircling it. A little land it is, only about two hundred miles in length, and but fifty miles broad from the Great sea, or the Mediterranean, on the west, to the river Jordan, on the east. But its hills and valleys, its dusty roads and green pastures, its vineyards and oliveyards, and its village streets have been trodden by the feet of our Lord; and for us, as well as for the Jews, to whom God gave it, it is the Holy Land.

The country lies high, and forms a table-land, on which there are mountains of considerable height. Moses describes it as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive-trees and honey; a land wherein thou shalt eat bread without scarceness. A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year." The sky is cloudless, except in the end of autumn and in winter, and no moisture collects but in the form of dew. In former times vineyards and orchards climbed up the slopes of every hill, and the plains were covered with wheat and barley. It was densely peopled, far more so than our own country is now, and over all the land villages and towns were built, with farm-houses scattered between them. Herds of sheep and goats were pastured in the valleys, and on the barren mountains, where the vines and olives could not grow.

There are two lakes in Palestine, one in the northwest, the other southwest, with the river Jordan flowing between them, through a deep valley, sixty miles long. The southern lake is the Dead Sea, or Sea of Death. No living creature can exist in its salt waters. The palm-trees carried down by the floods of Jordan are cast up again by the waves on the marshy shore, and lie strewn about it, bare and bleached, and crusted over with salt. Naked rocks close in the sea, with no verdure upon them; rarely is a bird seen to fly across it, whilst at the southern end, where there is a mountain, and pillars of rock-salt, white as snow, there always hangs a veil of mist, like smoke ascending up forever and ever into the blue sky above. As the brown and rapid stream of Jordan flows into it on the north, the waters will not mingle, but the salt waves foam against the fresh, sweet current of the river, as if to oppose its effort to bring some life into its desolate and barren depth.

The northern lake is called the Sea of Galilee. Like the Dead Sea, it lies in a deep basin, surrounded by hills; but this depth gives to it so warm and fertilizing a climate, that the shores are covered with a thick jungle of shrubs, especially of the oleander, with its rose-colored blossoms. Grassy slopes here and there lead up to the feet of the mountains. The deep blue waters are sweet, clear, and transparent, and in some places the waves ebb and flow over beds of flowers, which have crept down to the very margin of the lake. Flocks of birds build among the jungle, and water-fowl skim across the surface of the lake in myriads, for the water teems with fish. All the early hours of the morning the lark sings there merrily, and throughout the live-long day the moaning of the dove is heard. In former times, when the shores of the lake were crowded with villages, hundreds of boats and little ships with white sails sailed upon it, and all sorts of fruit and corn were cultivated on the western plain.

TRAVELING ON CAMELS IN THE EAST.

The Holy Land, in the time of our Lord, was divided into three provinces, almost into three countries, as distinct as

England, Scotland, and Wales. In the South was Judæa, with the capital, Jerusalem, the Holy City, where the temple of the Jews was built, and where their king dwelt. The people of Judæa were more courtly and polished, and, perhaps, more educated than the other Jews, for they lived nearer Jerusalem, where all the greatest and wisest men of the nation had their homes. Up in the north lay Galilee, inhabited by stronger and rougher men, whose work was harder and whose speech was harsher than their southern brethren, but whose spirit was more independent, and more ready to rebel against tyranny. Between those two districts, occupied by Jews, lay an unfriendly country, called Samaria, whose people were of a mixed race, descended from a colony of heathen who had been settled in the country seven hundred years before, and who had so largely intermarried with the Jews that they had often sought to become united with them as one nation. The Jews had steadily resisted this union, and now a feeling of bitter enmity existed between them, so that Galilee was shut off from Judæa by an alien country.

The great prosperity of the Jewish nation had passed away long before our Lord was born. An unpopular king, Herod, who did not belong to the royal house of David, was reigning; but he held his throne only upon sufferance from the great emperor of Rome, whose people had then subdued all the known world. As yet there were no Roman tax-gatherers in the land, but Herod paid tribute to Augustus, and this was raised by heavy taxes upon the people. All the country was full of murmuring, and discontent, and dread. But a secret hope was running deep in every Jewish heart, helping them to bear their present burdens. The time was well-nigh fulfilled when, according to the prophets, a King of the house of David, greater than David in battle, and more glorious

JOSEPH AND MARY BRING THE CHILD JESUS TO THE TEMPLE.

than Solomon in all his glory, should be born to the nation. This king they called "Christ" or "Messiah." Far away in Galilee, in the little villages among the hills, and the busy towns by the lake, and down in southern Judæa, in the beautiful capital, Jerusalem, a whisper passed from one drooping spirit to another, "Patience! the kingdom of Messiah is at hand."

As the land of our Lord lies many hundreds of miles from us, so his life on this earth was passed hundreds of years ago. There are innumerable questions we long to ask, but there is no one to answer. Four little books, each one called a gospel, or the good tidings of Jesus Christ, are all we have to tell us of that most beautiful and most wondrous life. But whenever we name the date of the present year we are counting from the time when he was born. In reality, he was born three or four years earlier.

CHAPTER II.—JERUSALEM AND BETHLEHEM.

JERUSALEM was a city beautiful for situation, built on two ridges of rocky ground, with a deep valley between them. It was full of splendid palaces and towers, with aqueducts and bridges, and massive walls, the stones of which are still a marvel for their size. Upon the ridge of Mount Zion stood the marble palaces of the king, his noblemen, and the high-priest; on the opposite and lower hill rose the temple, built of snow-white marble, with cedar roofs, and parapets of gold, which, glistening in the bright sunshine and pure moonlight, could be seen from afar off in the clear, dry atmosphere of that eastern land. From ridge to ridge a magnificent viaduct was built, connecting the temple mount with Mount Zion and its streets of palaces.

Every Jew had a far more fervent and loyal affection for the temple than for the palace of the king. It was in fact the palace of their true King, Jehovah. Three times a year their law ordained a solemn feast to be held there, grander than the festivities of any earthly king. Troops of Jews came up to them from all parts of the country, even from northern Galilee, which was three or four days' journey distant, and from foreign lands, where emigrants had settled. It was a joyous crowd, and they were joyous times. Friends who had been long parted met once more together, and went up in glad companies to the house of their God. It has been reckoned that at the great feast, that of the Passover, nearly three millions of Jews thronged the streets and suburbs of the Holy City, most of whom had offerings and sacrifices to present in the temple; for nowhere else under the blue sky could any sacrifice be offered to the true God.

Even a beloved king held no place in the heart of the Jews beside their temple. But Herod, who was then reigning, was hateful to the people, though he had rebuilt the temple for them with extraordinary splendor. He was cruel, revengeful, and cowardly, terribly jealous, and suspicious of all about him, so far as to have put to death his own wife and three of his sons. The crowds who came to the feasts carried the story of his tyranny to the remotest corners of his kingdom. He even offended his patron, the emperor of Rome; and the emperor had written to him a very sharp letter, saying that he had hitherto treated him as a friend, but now he should deal with him as an enemy. Augustus ordered that a tax should be levied on the Jews, as in other conquered countries, and required from Herod a return of all his subjects who would be liable to the tax.

This command of the Roman emperor threw the whole nation into disturbance. The return was allowed to be made by Herod, not by the Romans themselves, and he proceeded to do it in the usual Jewish fashion. The registers of the Jews were carefully kept in the cities of their families, but the people were scattered throughout the country. It was therefore necessary to order every man to go to the city of his own family, there to answer to the register of his name and age, and to give in an account of the property he possessed. Besides this, he was required to take an oath to Cæsar and the king,—a bitter trial to the Jews, who boasted, years afterward, under a Roman governor, "We are a free people, and were never in bondage to any man." There must have been so much natural discontent felt at this requirement that it is not likely the winter season would be chosen for carrying it out. The best, because the least busy, time of the year would be after the olives and grapes were gathered, and before the season for sowing the corn came, which was in November. The Feast of Tabernacles was held at the close of the vintage, and fell about the end of September or beginning of October. It was the most joyous of all the feasts, and as the great national Day of Atonement immediately preceded it, it was probably very largely attended by the nation; and perhaps the gladness of the season might in some measure tend to counteract the discontent of the people.

But whether at the Feast of the Tabernacles, or later in the year, the whole Jewish nation was astir, marching to and fro to the cities of their families. At this very time a singular event befell a company of shepherds, who were watching their flocks by night in the open plain stretching some miles eastward from Bethlehem, a small village about six miles from Jerusalem. Bethlehem was the city of the house of David, and all the descendants of that beloved king were assembled to answer to their names on the register, and to be enrolled as Roman subjects. The shepherds had not yet brought in their flocks for the winter, and they were watching them with more than usual care, it may be, because of the unsettled state of the country, and the gathering together of so many strangers, not for a religious, but for a political purpose which would include the lowest classes of the people, as well as the law-loving and law-abiding Jews.

No doubt this threatened taxing and compulsory oath of subjection had intensified the desire of the nation for the coming of the Messiah. Every man desires to be delivered from degradation and taxes, if he cares nothing about being saved from his sins. It was not safe to speak openly of the expected Messiah; but out on the wide plains, with the darkness shutting them in, the shepherds could while away the long chilly hours with talking of the events of the passing times, and of that promised king who, so their teachers said in secret, was soon, very soon to appear, to crush their enemies.

But as the night wore on, when some of them were growing drowsy, and the talk had fallen into a few slow sentences spoken from time to time, a light, above the brightness of the sun, which had sunk below the horizon hours ago, shone all about them with a strange splendor. As soon as their dazzled eyes could bear the light, they saw within it a form as of an angel. Sore afraid they were as they caught sight of each other's faces in this terrible, unknown glory. But quickly the angel spoke to them, lest their terror should grow too great for them to hear aright.

"Fear not," he said, "for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

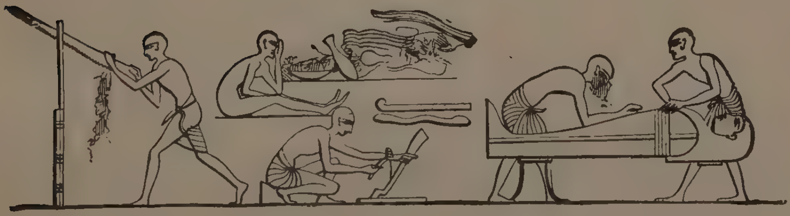
Suddenly, as the angel ended his message, the shepherds saw, standing with him in the glorious light, a great multitude of the blessed hosts that people heaven, who were singing a new song under the silent stars, which shone dimly in the far-off sky. Once before "the morning stars sang together, and all the sons of God shouted for joy" because God had created a world. Now, at the birth of a child, in the little village close by, where many an angry Jew had lain down to a troubled sleep, they sang, "Glory to God in the highest, and on earth peace, good will toward men."

THE WISE MEN ON THEIR JOURNEY.

The sign given to the shepherds served as a guide to them. They were to find the new-born babe cradled in a manger, with no softer bed than the fodder of the cattle. Surely, the poorest mother in the humblest home in Bethlehem could provide better for her child. They must, then, seek the Messiah, just proclaimed to them, among the strangers who were sleeping in the village inn. All day long had parties of travelers been crossing the plain, and the shepherds would know very well that the little inn, which was built at the eastern part of the village, merely as a shelter for such chance passers-by, would be quite full. It was not a large building; for Bethlehem was too near to Jerusalem for many persons to tarry there for the night, instead of pressing forward to the Holy City. It was only on such an occasion as this that the inn was likely to be over-full.

But as the shepherds drew near to the eastern gate, they probably saw the glimmering of a lamp near the inn. It is a very old tradition that our Lord was born in a cave; and this is quite probable. If the inn were built near to a cave, it would naturally be used by the travelers for storing away their food from the heavy night dews, although their mules and asses might stay out in the open air. A light in the cave would attract the shepherds to it, and there they found Mary, and Joseph, and the babe lying in a manger. A plain working man, like themselves, his wife, and a helpless new-born child; how strangely this sight must have struck them, after the glory and mystery of the vision of angels they had just witnessed! How different was Mary's low, hushed voice as she pointed out the child born since the sun went down, from that chorus of glad song, when all the heavenly host sang praises to God.

A strange story they had to tell Mary of the vision they had just seen. She was feeling the first great gladness and joy of every mother over her child born into the world, but in Mary's case this joy was brightened beyond that of all other women, yet shadowed by the mystery of being the chosen mother of the Messiah. The shepherds' statement increased her gladness, and lifted her above the natural feeling of dishonor done to her child by the poor and lowly circumstances of its birth; whilst they, satisfied with the testimony of their own senses, having seen and heard for themselves, went away, and made known these singular and mysterious events. All who heard these things wondered at them; but as the shepherds were men of no account, and Joseph and Mary were poor strangers in the place, we may be sure there would be few to care about such a babe, in those days of vexation and tumult. Had the Messiah been born in a palace, and the vision of the heavenly host been witnessed by a company of the priests, the whole nation would have centred their hopes and expectations upon the child; and unless a whole series of miracles had been worked for his preservation the Roman conquerors would have destroyed both him and them. No miracle was wrought for the infant Christ, save that constant ministry of angels, sent forth to minister unto Him who was the Captain of salvation, even as they are sent forth to minister for them who shall be heirs of salvation.



CHAPTERS I AND II.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. What is the land where Jesus lived now called?.

....

2. How long is that land from north to south?

....

3. Near what large sea does it lie?

....

4. What people were living in that land?

....

5. What river runs through the land?

....

6. Into what lake does the river flow?

....

7. What lake is in the northern part of the land?

....

8. Which was the largest of the three provinces or parts of the land?

....

9. In what part of the land was this province?

....

10. What was the northern province called?

....

11. What province or district was in the middle of the land?

....

12. Who was the king of this country when Jesus was born?

....

13. What was the name or title of another King whom the people were everywhere expecting?

....

14. What city was the capital of the land?

....

15. On what mountain in this city stood the palaces of the king and the rulers?

....

16. What sacred building stood on another mountain in that city?

....

17. In what town was Jesus born?

....

18. Who brought the news of the Saviour's birth?

....

19. To whom was the news first told?

....

20. In what kind of a place is it believed that Jesus was visited by these men?

....

JESUS AT THE DOOR—The Master is represented as going to every heart and every home and knocking, "Behold, I stand at the door, and knock."—(Rev. iii. 20.)

CHAPTER III.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date] ....

Joseph and Mary did not stay in the .... long after Jesus was born. They found a plain house in .... and made it their home, intending to bring up their child in David's city. When Jesus was .... days old, they took him to the city of .... to the .... where an offering was made for him upon the .... The offering was two ...., which shows that they were not rich people, but .... At that time an old man named .... came into the temple, saw Jesus, and was told by the Spirit of God that this baby was the .... He took Jesus up in his arms and .... God. An old woman, named .... also came in and saw Jesus, and knew that he was the Saviour. After this Joseph and Mary went back to .... expecting to stay there.

CHAPTER III.—IN THE TEMPLE.

JOSEPH and Mary did not remain in the cave longer than could be helped. As soon as the unusual crowd of strangers was gone, they found some other dwelling-place, though not in the inn, which was intended for no more than a shelter for passing travelers. They had forty days to wait before Mary could go up to the temple to offer her sacrifice after the birth of her child, when also Joseph would present him to the Lord, according to the ancient law that every first-born child, which was a son, belonged especially to God. Joseph could not afford to live in idleness for six weeks; and as he had known beforehand that they must be detained in Bethlehem so long, he probably had carried with him his carpenter's tools, and now set about looking for work. It is likely that both he and Mary thought it best to bring up Jesus in Bethlehem, where he was born; for they must have known the prophecy that out of Bethlehem should come the Messiah. It was near to Jerusalem, and from his earliest years the child would become familiar with the temple, and its services and priests. It was not far from the hill country, where Zacharias and Elizabeth were living, whose son, born in their old age, was still only an infant of six months, but whose future mission was to be the forerunner of the Messiah. For every reason it would seem best to return no more to Nazareth, the obscure village in Galilee, but to settle in Bethlehem itself.

At the end of forty days, Mary went up to Jerusalem to offer her sacrifice, and Joseph to present the child, and pay the ransom of five shekels for him, without which the priests might claim him as a servant to do the menial work of the temple. They must have passed by the tomb of Rachel, who so many centuries before had died in giving birth to her son; and Mary, whose heart pondered over such things, may have whispered to herself as she clasped her child closer to her, "In Rama was a voice heard; lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not." She did not know the full meaning of those words yet; but, amid her own wonderful happiness, she would sigh over Rachel's sorrow, little

DO NOT BE AFRAID, ZACHARIAS!"

thinking that the prophecy linked it with the baby she was carrying in her arms.

At this time the temple was being rebuilt by Herod, in the most costly and magnificent manner, but we will keep the description of it until twelve years later, when Jesus came to his first passover. Mary's offering of two turtle-doves, instead of a lamb and a turtle-dove, proves the poverty of Joseph, for only poor persons were allowed to substitute another turtle-dove or young pigeon for a lamb. These birds abound in the Holy Land, and were consequently of very small value. After she had made her offering, and before Joseph presented the child to the Lord, an old man, dwelling in Jerusalem, came into the temple. It had been revealed to him that he should not see death before his eyes had beheld the blessed vision of the Lord's Christ, for whom he had waited through many long years. Now, seeing this little child, he took him into his arms, and blessed God, saying, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Whilst Joseph and Mary wondered at these words, Simeon blessed them, and speaking to Mary alone, he continued: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."

This was the first word of sorrow that had fallen upon Mary's ears since the angel had appeared to her, more than ten months before, in her lowly home in Nazareth. Hitherto, the great mystery that set her apart from all other women had been full of rapture only. Her song had been one of triumphant gladness, with not a single note of sorrow mingling with it. Her soul had magnified the Lord, because he had regarded her low estate; she was hungry, and he filled her with good things. She had heard through the countless ages of the future all generations calling her blessed. A new, mysterious tender life had been breathed through her, and she had been overshadowed by the Highest, whose shadow is brighter than all earthly joys and glories. Now, for forty days she had nursed the Holy Child, and no dimness had come across her rapture. Yet, when she brings the child to his Father's house, the first word of sorrow is spoken, and the first faint thrill of a mother's ready fears crept coldly into her heart.

So as they walked home in the cool of the day to Bethlehem, and passed again the tomb of Rachel, Mary would probably be pondering over the words of Simeon, and wondering what the sword was that would pierce her own soul. The first prick of that sharp anguish was soon to make itself felt.

Besides Simeon, Anna, a very aged prophetess, had seen the child, and both spoke of him to them that looked for redemption or deliverance in Jerusalem. Quietly, and in trusted circles, would this event be spoken of; for all knew the extreme danger of calling the attention of Herod to such a matter. They were too familiar with the cowardice and cruelty of their king to let any rumor reach him of the birth of the Messiah. It does not appear, moreover, that either Simeon or Anna knew where he was to be found. But a remarkable circumstance, which came to pass soon after, exposed the child of Bethlehem to the very peril they prudently sought to shield him from, and destroyed the hopes of those who did not know that he escaped the danger.

CHAPTER III.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. To what building was Jesus taken soon after he was born?

....

2. How many days old was Jesus at that time?

....

3. What offering was made for him on the altar?

....

4. Who came into the temple at that time?

....

5. What did this man do with the child Jesus?

....

6. What did he say should go through Mary's heart?

....

7. What woman also saw Jesus in the temple?

....

8. Where did Joseph and Mary intend to live and bring up the child Jesus?

....

CHAPTER IV.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

Soon after Jesus was born in.............................a company of strangers from..........................came to........................., asking "Where is he that is born..............................of the Jews?" They had seen a.............................. in the ....
........, and led by it had come to find and.............................
...............the King. The king of Judea, named.......................
................, a very wicked man was greatly troubled at the news that a child had been born who was to be.............................
.... He sent for the chief.........................
and............................., and asked them where......
......................should be born. They answered him "In........................... of Judea, for thus it is written by the prophets." Then Jesus sent for the ....
............, and told them to go to...........................
find the young child, and bring him word again, so that he also might go and...........................him. These men were led by the .... which they had seen in

the .... to the house where they
found Joseph and Mary, and ....
They knelt down and .... him, and
gave him rich .... In a ....
.... they were told not to return to ....
...................; and they went by another way to their home
in the .... When king ....
..................found that they had not returned, he was
exceedingly .... and sent out his
men to .... all the little children in
..............................who were less than ....
.... years old, thinking that among them ....
......................would be killed. But already an........
.... had spoken to Joseph telling him to take
the little child and his mother down to the land of ....
.... He arose in the ....
....and with Mary and the child went to ....
............, and they were there in safety when the children of
..............................were slain by cruel ....
....

CHAPTER IV.—THE WISE MEN.

AMONG the many travelers who visited Jerusalem, which was the most magnificent city of the East, there came at this time a party of distinguished strangers, who had journeyed from the far East. They were soon known to be both wise and wealthy; men who had given up their lives to learned and scientific studies, especially that of astronomy. They said they had seen, in their close and ceaseless scrutiny of the sky, a new star, which, for some reason not known to us, they connected with the distant land of Judæa, and called it the star of the King of the Jews.

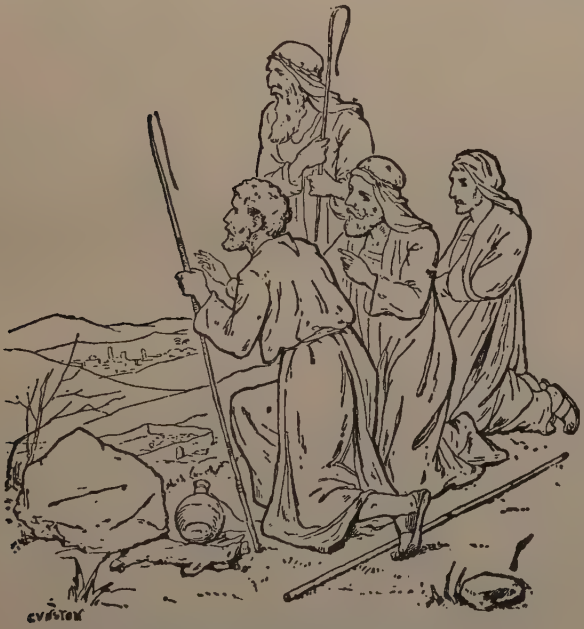
There was an idea spread throughout all countries at that time that a personage of vast wisdom and power, a Deliverer, was about to be born among the Jews. These wise men at once set off for the capital of Judæa; for where else could the King of the Jews be born? Possibly they may have expected to find all the city astir with rejoicings, but they could not even get an answer to their question, "Where is he?" Those who had heard of him had kept the secret faithfully. But before long Herod was told of these extraordinary strangers, and their search for a new-born King, who was no child of his. He was an old man, nearly seventy, and in a wretched state, both of body and mind; tormented by his conscience, yet not guided by it, and ready for any measure of cunning and cruelty. All Jerusalem was troubled with him, for not the shrewdest man in Jerusalem could guess what Herod would do in any moment of rage.

Herod immediately sent for all the chief priests and scribes, who came together in much fear and consternation, and demanded of them where the Messiah should be born. They did not attempt to hesitate, or conceal the birth-place. If any of them had heard of the child of Bethlehem, and Simeon's and Anna's statement concerning him, their dread of Herod was too powerful for them to risk their own lives in an attempt to shield him. "In Bethlehem," they answered promptly. Right glad would they be when Herod, satisfied with this information, dismissed them, and they went their way safe and sound to their houses. Thus at the outset the chief priests and scribes proved themselves unwilling to suffer anything for the Messiah, whose office it was to bring to them glory and dominion.

Privately, but courteously, Herod then sent for the wise men, and inquired of them diligently how long it was since the star appeared; and bade them seek the child in Bethlehem, and when they had found him to bring him word, that he might go and do homage to him also. There was nothing in the king's manner or words to arouse their suspicions of his real purpose, and no doubt they set out for Bethlehem with the intention of returning to Jerusalem.

Still it appeared likely that there would be some difficulty in discovering the child, of whom they knew nothing certainly, except that they were to search, and to search diligently, for him in Bethlehem. They rejoiced with exceeding great joy, therefore, when, as they left the walls of Jerusalem behind them in the evening dusk, they saw the star again hanging in the southern sky, and going before them on their way. No need now for guides, no need to wander up and down the streets, asking for the new-born King. The guiding star stood over the humble house where the young child was, and, entering in, they saw him, with Mary, his mother, and fell down, doing him homage as the King whose star was even now shining above the lowly roof that sheltered him. There was no palace, no train of servants, no guard, save the poor carpenter, whose day's work was done, and who was watching over the young child; but they could not be mistaken. The future glorious King of the Jews was here.

They had not come from their distant country empty-handed to seek a king. Royal presents they had prepared and brought with them; and now they opened their treasures, and offered costly gifts to him, gold, and frankincense, and myrrh, such as they would have presented, had they found the child in Herod's own palace in Jerusalem. Then, taking their leave, they were about to return to Herod, when a warning dream, which they could not mistake or misinterpret, directed them to depart into their country another way.



"THEY SAW THE AIR AROUND AND THE SKY ABOVE FILLED WITH ANGELS."

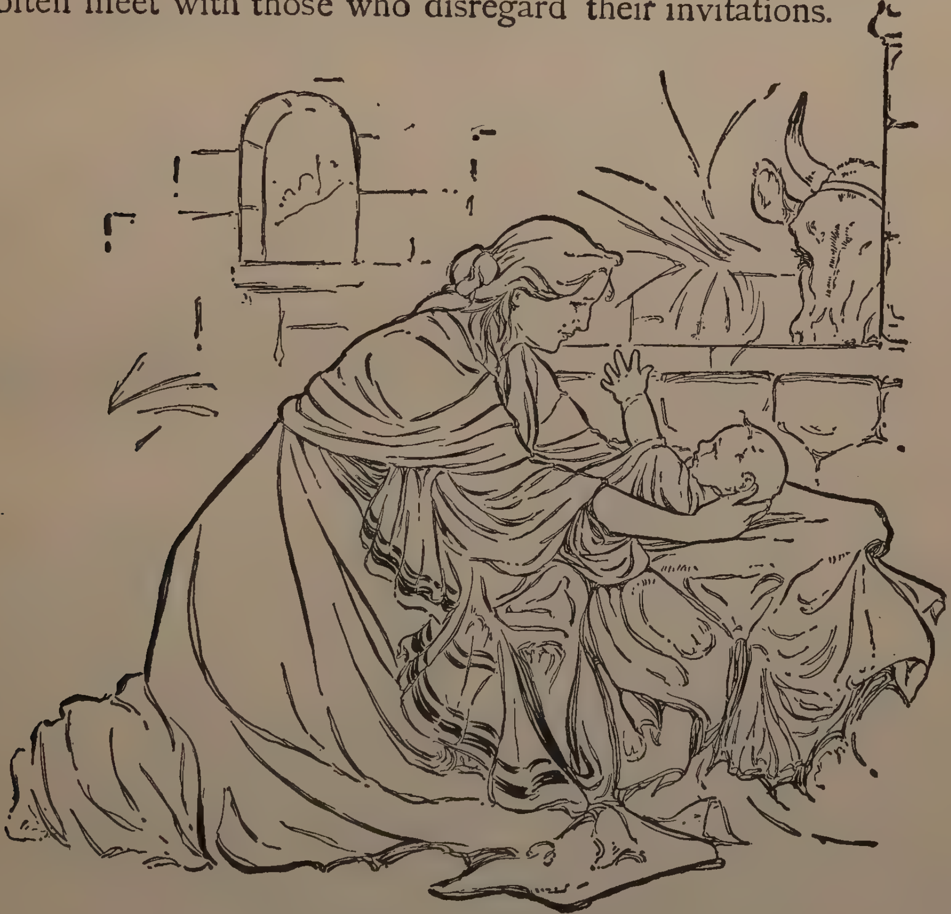
The hour was at hand when the costly gifts of the wise men would be necessary for the preservation of the poor little family, not yet settled and at home in its new quarters. Even as a babe the Son of man had not where to lay his head; and no spot on earth was a resting-place for him. After the wise men were gone, the angel of the Lord came to Joseph in a dream, saying, "Arise, take the young child and his mother, and flee into Egypt, and be thou there until I bring the word; for Herod will seek the young child to destroy him."

Mary's chilly fears then were being realized, and she felt the first prick of the sword that should pierce her soul. The visit of the wise men from the far East had been another hour of exultation and another testimony to the claims of her Son. Possibly they may have told her that the king himself wished to come down from Jerusalem, and worship him; and dreams of splendor, of kingly and priestly protection for the infant Messiah might well fill her mind. But now she learned that Herod was seeking the child's life, to destroy him. They could not escape too quickly; there was no time to be lost. The angel's words were urgent, "Arise, at once."

It was night; a winter's night, but there must be no delay. At daybreak the villagers would be astir, and they could not get away unseen. Before the gray streak of light was dawning in the east, they ought to be some miles on the road. Mary must carry the child, shielding him as best she could from the chilly dampness of the night; and Joseph must load himself with the wise men's gifts. Little had she thought, when those rich foreigners were falling down before her child in homage, that only a night or two later she would be stealing with him through the dark and silent streets, as if she was a criminal, not the happy mother of the glorious Messiah. And they were to flee out of the Holy Land itself, into Egypt, the old land of bondage!

Unseen, unnoticed, the flight from Bethlehem was made. They were but strangers there; and very few, if any, of the inhabitants would miss the strangers from Nazareth, who had settled among them so lately, and who had now gone away again with as little observation as they came.

Herod very soon came to the conclusion that the wise men, for some reason or other unknown to him, did not intend to obey his orders. They could very well have made the journey to Bethlehem in a day, and when he found that they did not return to him, he was exceeding wroth; for kings do not often meet with those who disregard their invitations.



MARY AND THE CHILD JESUS.

He quickly made up his mind what to do. If the wise men had brought him word where the child was, he would have been content to slay only him, now he must destroy all the infants under two years of age, to make sure of crushing that life which threatened his crown. There was ample margin in the two years for any mistake on his own part, or that of the wise men. The child must perish if he put to death all the little ones of the unhappy village.

We wonder if the news reached Mary in her place of refuge and safety in Egypt. Whilst she went about the streets of Bethlehem she must have seen many of those little children in their mothers' arms; their laughter and their cries had rung in her ears; and with her newly-opened mother's eyes she had compared them with her own blessed child, and loved them dearly for his sake. Now she would know the dire meaning of these words, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." A mystery of grief began to mingle itself with the mystery of her Son's life. In her heart, which was forever pondering over the strange events that had already befallen him and herself, there must always have been a very sad memory of the children who had perished on his account; and it may be that one of the first stories her lips uttered to the little Son at her knee was the story of their winter's flight into Egypt, and the slaying of all the children under two years of age who lived in Bethlehem, the place where he was born.

PLOWING AND SOWING IN EGYPT IN OLDEN TIMES.

CHAPTER IV.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]______________________________

1. What company of strangers came to Jerusalem?

....

2. From what region did they come?

....

3. Whom were these men seeking?

....

4. What had led them on their journey?

....

5. What ruler heard of their coming?

....

6. Of whom did the king ask where Christ should be born?

....

7. What place did these men name as the birth-place of the expected King?

....

8. Whom did the king send to that place?

....

9. What did he tell them to do after they had found the King?

....

10. How were these strangers led to the house where the child Jesus was?

....

11. How did these men show honor to Jesus?

....

12. How were these men warned not to return to Jerusalem?

....

13. To what place did they go?

....

14. Who came to Joseph after these men went away?

....

15. To what land did he tell Joseph to take the child?

....

16. How did the king feel when the strangers did not return to him?

....

17. What did the king resolve to do?

....

18. Where was Jesus at this time?

....

CHAPTER V.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

King Herod, after a wicked life, died, at the age of .... years. He left one son, Archelaus, who was as wicked as himself, to reign in ...., and another son named ....to reign in the northern province of.. It was now safe for .... and .... to bring the child Jesus back to their own country. They did not go again to .... where Jesus was born, but went northward to the province of ...., and settled in the town of .... There Jesus lived until he was thirty years old. He grew up in .... and in .... with God and man, loved by all who knew him. From the hills back of .... he could look across the plain of ...., and see Mount.............................. and the .... Sea. He went to the village school, where the book he studied was the .... There were brothers and .... in his home. The husband of Mary died while Jesus was young, so that it was necessary for him to work at the trade of a .... to support his mother.

CHAPTER V.—NAZARETH.

HEROD died a shocking death, after terrible suffering both of mind and body. Once even, in his extreme misery, he attempted to put an end to himself, but was prevented by his attendants. A few days only before he died he put to death his son Antipater, and appointed his son Archelaus to succeed him as king in Judæa; but he separated Galilee from the kingdom, and left it to another son, Herod Antipas. He was in his seventieth year when he died, after reigning thirty-seven years; one of the most wicked and most wretched of kings.

It was now safe for Joseph and Mary to bring the child back to their native land. They seem to have had the idea of settling in Judæa again, instead of taking Jesus to the despised province of Galilee; but when they reached Judæa they heard that Archelaus reigned in the room of his father, Herod, and that during the passover week he had ordered his guards to march into the temple amid the throng of worshippers, where they had massacred three thousand of the Jews. Such news naturally filled them with terror, and they might have sought safety again in Egypt; but Joseph was warned in a dream to go on into the land of Galilee. He was left to choose the exact place where he would settle down, and he returned to Nazareth, his and Mary's early home, where their kinsfolk lived. There was every reason why they should go back to Nazareth, since Jesus could not be brought up in his own city, the mournful little village of Bethlehem, where no child of his own age was now alive.

Here, in Nazareth, they were at home again; and long years of the most quiet blessedness lay before the mother of

"BUT A CERTAIN SAMARITAN HAD COMPASSION ON HIM."
Luke X, 33.

CHRIST IN THE TEMPLE WITH THE DOCTORS.

" And all that heard him were astonished at his understanding and answers."
Luke II, 47.

Jesus, though the trifling daily cares of life may have fretted it a little from too perfect a bliss for this world. The little child who played about her feet, who prattled beside her as she went down to the fountain for water, who listened with uplifted eyes to every word she spoke, never gave her a moment's pain, or made her heart ache by one careless or unkind word. Never once had the mother's voice to change its tone of tenderness for one of anger. Never had a frown to come across her loving and peaceful face when it was turned toward him. As he grew in wisdom and favor with God and man, she could rest upon that wisdom and grace, never to be disappointed, never to be thrown back upon herself. The most blessed years ever lived by woman were those of Mary, in the humble home in Nazareth.

It lay in the heart of the mountains, at the end of a little valley hardly a mile long, and not more than half a mile broad, with the barren slopes of hills shutting it in on every side. The valley was as green and fertile as a garden; and the village clung to the side of one of the mountains, half nestling at its foot. From the brow of the hills rising behind the village a splendid landscape was to be seen—westward to the glistening waters of the Mediterranean, with Mount Carmel stretching into them; northward as far as the snowy peaks of Hermon; and southward over the great plain of Jezreel, rich in cornfields; all the country being dotted over with villages and towns. The landscape is there still, and the deep blue sky hanging over all, and the clear atmosphere through which distant objects seem near, and the sighing of the wind across the plains, and the hum of insects, and the songs of birds; all is as it was when Jesus Christ climbed the mountains, as he loved to do, and sat on the summit, with a heart and spirit in full harmony with the loveliness around him, and with no secret sadness of the conscience to make him feel that he was not worthy to be there.

It was no lonely life that Jesus led. We read again and again of his brethren and sisters; and though it is not generally thought that these could have been Mary's children,* but the children of her sister, they were so associated with him that all his life long they acted as his own brethren and sisters. With them he would go to school, and learn to read and write, for all Jews were carefully educated in these two branches. The books he had to study we know and possess in the Old Testament. Possibly he might own one of them, though they would be so costly as to be almost beyond his means, or those of his family. We should like to know that he had the Book of Psalms, those psalms which Mary knew so well and had sung to him so often; or the prophecy of Isaiah, in which his young, undimmed eyes, that had hardly looked upon sorrow yet, and had never smarted with tears of penitence, would read and read again the warning words of the Messiah's sufferings, "a man of sorrow, and acquainted with grief." When he was alone yonder on the breezy summit of the mountain, did he ever sing, "The Lord is my Shepherd?" And did he never whisper to himself the awful words, "My God, my God, why hast thou forsaken me?"

Besides his family there were his neighbors all about him, quite commonplace people, who could not see how innocent and beautiful his life was. They were a passionate, rough race, notorious throughout the country, so that it had become almost a proverb, "Can any good thing come out of Nazareth?" Jesus dwelt among them as one of them; Joseph the carpenter's son. He could not yet heal the sick; but is there no help and comfort in tender compassion for those who suffer? The widow's son at Nain was not the first he had seen carried out for burial. The man born blind was not the only one groping about in darkness who felt his hand, and heard the pitying tones of his troubled voice. We may be sure that among his neighbors in Nazareth Jesus saw many a form of suffering, and his heart always echoed to a cry, if it were but the cry of an animal in pain.

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* Nearly all the best scholars, however, believe that these were the children of Joseph and Mary, just as would be understood in reading the gospels.—[EDITOR].

In one other way Jesus shared the common lot of boys. He had to take to a trade which was not likely to have been his choice. Whether as the eldest son of a large family, or the only son of a woman left a widow, he had to learn the trade of his supposed father. The little workshop, where neighbors could always drop in with their trifling gossip, or at work in their own houses, where they could grumble and find fault; this must have been irksome to him. The long, monotonous hours, the insignificant labor, the ceaseless buzz of chattering about him—we can understand how weary and worn his spirit must have felt, as well as his body. If he could have been a shepherd, like Moses, the great lawgiver, and David, his own kingly ancestor, how far more fitting that would have seemed! How his courage and tenderness toward his flock would have been a type of what he would be in after-life! The solitude would have been sweet to him, and the changing aspects of the seasons from year to year. In after-life he often compared himself to a shepherd, but never once is there any reference to his uncongenial calling in the hot workshop of Nazareth, where the only advantage was that it did not separate him from his mother.

Does a blameless life win favor among any people? There was one man in Galilee, one only in the wide world, who never needed to go up to Jerusalem to offer any sacrifice for sin. Neither sin-offering nor trespass-offering had this man to bring to the altar of God. The peace-offering he could eat in the courts of the temple as a type of happy communion with the unseen God, and of a complete surrender of himself to his will. But, let the people scan his conduct as closely as village neighbors can do, not one among them could say that Jesus, the son of Joseph, had need to carry up to Jerusalem an offering for any trespass. Did they love him the better for this? Did he find honor among them? Nay. not even in his father's house.

BETHLEHEM.

CHAPTER V.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. How long did Joseph and Mary with Jesus stay in Egypt?

....

2. How old was King Herod when he died?

....

3. To what part of the land was Jesus taken from Egypt?

....

4. Who ruled in that country after the death of Herod?

....

5. In what place did Joseph and Mary find a home?

....

6. From the hills back of this town what great body of water could be seen?

....

7. What plain was near?

....

8. What mountain could be seen across the plain?

....

9. What book did Jesus study in school?

....

10. What trade did Jesus learn?

....

THE FLIGHT INTO EGYPT—Joseph being warned by a dream that he should take the Mother, and the young Child and flee into Egypt, starts on his long journey. This solitary group is wonderfully portrayed in this picture.—(Matt. ii. 13–15.)

CHAPTER VI.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]...

It was the custom of the parents of Jesus to go up every .... to the city of ...., to attend the feast of .... Troops of people went up from every village and town. Their first view of .... was from the Mount of .... In that city they went to worship in the .... This building had been rebuilt by the wicked king..............................., hoping that he might thereby win the love of the people. The outer walls formed a square of a .... feet. Within was the first or outer court called "The .... of the ....," because foreign people were allowed to enter it, though not to enter the building or the inner courts. A flight of ....steps led up to another court, called the court of the .... The next court had a small space railed off, called the court of ...., and within that was the court of the .... where stood the great

. . . . Inside this court was the building of the temple, having two rooms, the larger called "The . . . . ," and an inner room called "The . . . . of . . . ." into which no one entered except the . . . . and he on but one day in the year. Jesus loved to be in the . . . . during his stay in the city; and when the family were returning home, they found that he was missing. They looked for him . . . . days, and at last found him in the . . . . He seemed surprised that they should look for him, and said, "Did you not know that I must be in my . . . . house?" After this he went home with them to . . . . and lived there quietly for . . . . years. During this time . . . . died, and left . . . . the mother of Jesus to be supported by her son. Among the Jews of that time were two sects or parties. Of these two, the better were the . . . . who tried to obey the law very carefully. The other party, the . . . . were the richer people who cared more for pleasure and the world than for religion.

THE GOOD SHEPHERD.

"And when he hath found it, he layeth it on his shoulders, rejoicing."—Luke XV, 5.

THE PRODIGAL SON.

" His father saw him, and had compassion, and ran, and fell on his neck."—Luke XV. 2

CHAPTER VI.—THE FIRST PASSOVER.

THERE is one incident, and only one, given to us of the early life of our Lord.

It was the custom of his parents to go up to Jerusalem once a year, to the feast of the passover. For the Jews living in Galilee it was a long journey; but the feast came at the finest time of the year for traveling, after the rains of winter, and before the dry heat of summer. It was a great yearly pilgrimage, in which troops from every village and town on the road came to swell the numbers as the pilgrims marched southward. Past the cornfields, where the grain was already forming in the ear; under the mountain slopes, clothed with silvery olive trees and the young green of the vines; across the babbling brooks, not yet dried by heat; through groves of sycamores and oak trees fresh in leaf, the long procession passed from town to town; sleeping safely in the open air by night, and journeying by pleasant stages in the day, until they reached Judæa; and, weary with the dusty road from Jericho to Jerusalem, shouted with joy when they turned a curve of the Mount of Olives, and saw the Holy City lying before them.

Jesus was twelve years old when, probably, he first made this long yet joyous march up to Jerusalem. We can fancy the eager boy "going on before them," as he did so many years later when he went up to his last passover; hastening forward for that first glorious view of Jerusalem, which met his eye from Olivet, the mount which was to be so closely associated with his after-life. There stood the Holy City, with its marble palaces crowning the heights of Zion; and the still more magnificent temple on its own mount, bathed in the brilliant light of the spring sunshine. The white, wondrous beauty of his Father's house, with the trembling columns of smoke ever rising from its altars through the clear air to the blue heavens above, rose opposite to him. We know the hymn that his tremulous, joyous lips would sing, and that would be echoed by the procession following him as they too caught sight of the house of God: "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God!" Thousands upon thousands of pilgrims had chanted that psalm before him; but never one like that boy of twelve, when his Father's house was first seen by his happy eyes.

Perhaps there was no hour of perfect happiness like that to Jesus again. Joseph was still alive, caring for him and protecting him. His mother, who could not but recall the strange events that had accompanied his birth, kept him at her side as they entered the temple, pointing out to him the splendor and the sacred symbols of the place. The silvery music of the temple service; the thunder of the amens of the vast congregations; the faint scent of incense wafted toward him; all fell upon the vivid, delicate senses of youth. And below these visible signs there was breaking upon him their deep, invisible spiritual meaning; though not yet darkened with the shadow of that awful burden to be laid upon himself, when he, as the Lamb of God, was to take away the sins of the world. This was the time, perhaps, when "he was anointed with the oil of gladness above his fellows" more than at any other season of his life.

The temple had been rebuilt by Herod in the vain hope of winning popularity among his people. The outer walls formed a square of a thousand feet, with double or treble rows of aisles between ranks of marble pillars. These colonnades surrounded the first court, that of the Gentiles, into which foreigners might enter, though they were forbidden to go further upon pain of death. A flight of fifteen steps led from this court into that of the women, a large space where the whole congregation of worshippers assembled, but beyond which women were not allowed to go, unless they had a sacrifice to offer. The next court had a small space railed off, called the Court of Israel; but the whole bore the name of the Court of the Priests, in which stood a great altar of unhewn stones forty-eight feet square, upon which three fires were kept burning continually, for the purpose of consuming the sacrifices. Beyond these courts stood the actual temple, containing the Holy Place, which was entered by none but a few priests, who were chosen by lot daily; and the Holiest of Holies, open only to the high-priest himself, and to him but once a year, on the great Day of Atonement.

JESUS IN THE TEMPLE WITH THE DOCTORS.

It was here, in the temple, that Jesus loved to be during his sojourn in Jerusalem; but the feast was soon ended, and his parents started homeward with the returning band of pilgrims. Probably Jesus set off with them from the place where they had lodged; and they supposing him to be with some of his young companions, with his cousins perhaps, went a day's journey from Jerusalem. But when the night fell, and they sought him among their kinsfolk and acquaintance, he was nowhere to be found. A terrible night would that be for both of them, but especially for Mary, whose fears for him had been slumbering during the quiet years at Nazareth, but were not dead. Was it possible that any one could have discovered their cherished secret, that this was the child whom the wise men had come so far to see, and for whom Herod had slain so many infants in Bethlehem? They turned back to Jerusalem, seeking him in sorrow. It was the third day before they found him. Where he lived those three days we do not know. Why not "where the sparrow hath found a house, and the swallow a nest for herself?" It was in the temple that Joseph and Mary found him; in one of the public rooms or halls opening out of the court of the Gentiles, where the rabbis and those learned in the law were wont to assemble for teaching or argument. Jesus was in the midst of them asking questions, and answering those put to him by the astonished rabbis, who had not expected much understanding from this boy from Galilee. His parents themselves were amazed when they saw him there; and Mary, who seems to have had no difficulty in approaching him, spoke to him chidingly.

"Son," she said, "why hast thou dealt thus with us? behold, thy father and I have sought the sorrowing."

The question fell upon him as the first dimness upon the glory and gladness of his sojourn in the temple. The poor home at Nazareth, his father Joseph, the carpenter's shop, the daily work, pressed back upon him in the place of the temple music, the prayer, the daily sacrifice. There they stood, his supposed father, weary with the long search, and his mother looking at him with sorrowful, reproaching eyes, He was ready to go back with them, but he could not go without a pang.

"How is it that ye sought me?" he asked, sadly; "did you not know that I must be in my Father's house?"

But he had not come to this earth to dwell in his Father's house; and he must leave it now, only to revisit it from time to time. "He went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart."

Eighteen more years, years of monotonous labor, did Jesus live in Nazareth. Changes came to his home as well as to others. Joseph died, and left his mother altogether dependent upon him. Galilee was still governed by Herod Antipas; but in Judæa the King Archelaus had been dethroned, and the country was made a province of Rome, under Roman governors. This had happened whilst Jesus was a boy, and a rebellion had been attempted under a leader called Judas of Galilee, which had caused great excitement. Though it had been put down by the Romans, there still remained a party, secretly popular, who used every effort to free their country from the Roman yoke. So strong had grown the longing for the Messiah, that a number of the people were ready to embrace the cause of any leader who would claim that title and lead them against their enemies and masters.

There was a numerous class of his fellow-countrymen to whom Jesus must have been naturally drawn during his youth, and to whom he may have attached himself for a time. This was the sect of the Pharisees, noble and patriotic as our Puritans were, in the beginning; and at all times living a frugal and devout life, in fair contrast with the Sadducees, who were wealthy, luxurious, and indifferent. The Pharisees were mostly of the middle classes; and their ceaseless devotion to religion gave them great authority among the common people. To the child Jesus they must have appeared nearer to God than any other class. There were among them two parties; one following a rabbi of the name of Hillel, who was a gentle, cautious, tolerant man, averse to making enemies, and of a most merciful and forgiving disposition. Some say that he began to teach only thirty years before the birth of Christ; and it is certain that among his disciples Jesus found some friends and followers. The second party was that of Shammai, who differed from the other in numberless ways. They were well known for their fierceness and jealousy, for stirring up the people against any one they hated, and for shrinking from no bloodshed in furthering their religious views. They were scrupulous about the fulfilment of the most trivial laws which had come down to them through tradition. These had grown so numerous through the lapse of centuries, that it was scarcely possible to live for an hour without breaking some commandment.

Yet among the Pharisees there were many right-minded and noble men, to whom Jesus must have been attracted. "The only true Pharisee," said the Talmud, that collection of traditions which they held to be of equal authority with the Scriptures—"the only true Pharisee is he who does the will of his Father which is in heaven because he loves him." Such Pharisees, when he met with them, as he did meet with them, won his love and approbation. It was the "Scribes and Pharises, *hypocrites*," whom he hated.

CHAPTER VI.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date] ....

---

1. To what city did the parents of Jesus go every year?

....

2. What feast did they attend at that visit?

....

3. From what mountain would they first see the city?

....

4. How old was Jesus when he first attended this feast?

....

5. What building did he visit at that time?

....

6. What was the large outer court around this building called?

....

7. To what inner court did the outer court open?

....

8. In which court was standing the great altar for sacrifices?

....

9. What was the outer room of the temple building called?

....

10. What was the other inner room of the temple called?

....

11. Who alone went into this inner room?

....

12. How long was the boy Jesus lost when the family were returning home?

....

13. Where was he found?

....

14. Where did Jesus say that he must be?

....

15. To what place did he go with his parents?

....

16. How long after this did Jesus live at that place?

....

17. Which of the two great sects or parties among the Jewish people were the better and more religious?

....

18. Which of these parties were the more wealthy and worldly?

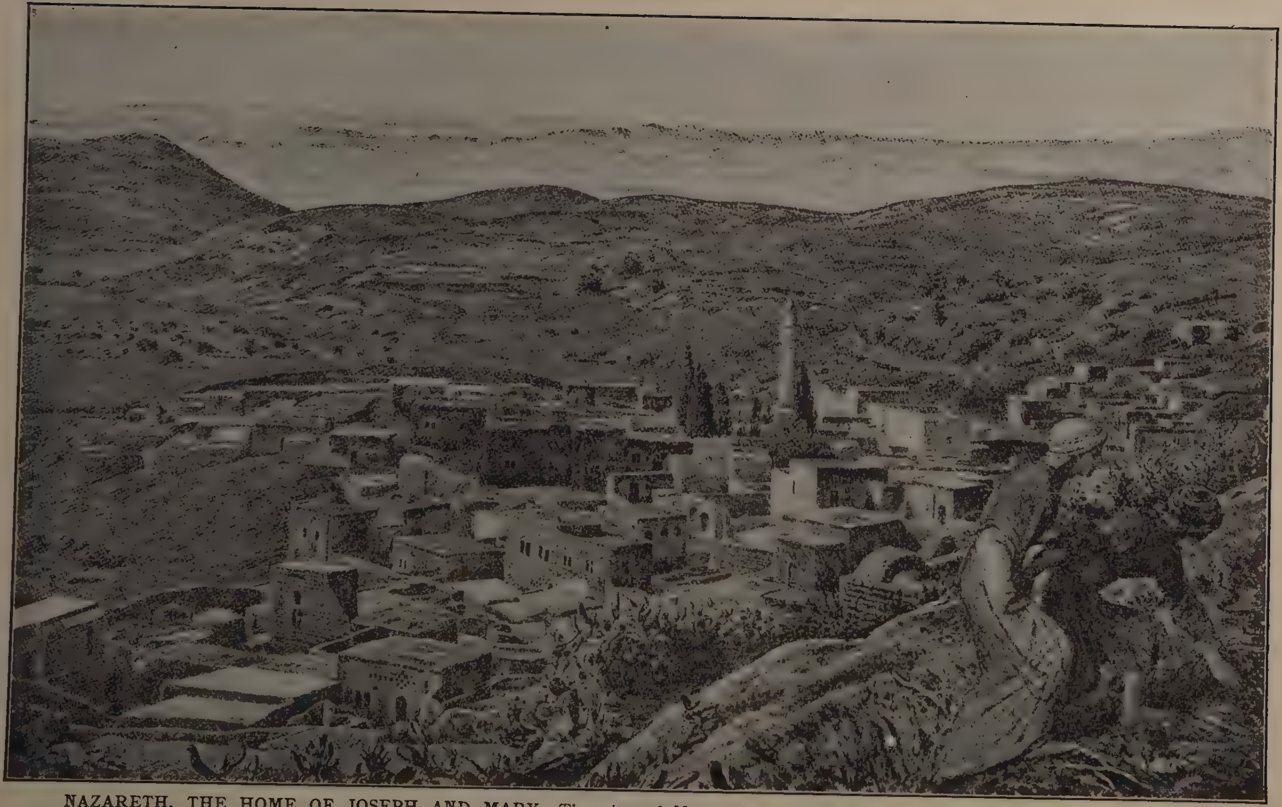
....

CHAPTER I.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

When Jesus was about .... years old and still living at .... a great .... arose in .... It had been .... years since the voice of a prophet had been heard. This prophet's name was ....; and he was the son of .... who was a ....to the mother of Jesus. He began preaching, "The .... of God is at ....;" and all who were willing to receive the new .... were .... by .... After a time, when most of the people had been .... Jesus left his home and his .... tools at .... and went to .... who was baptizing in the river .... The prophet .... was at first unwilling to .... Jesus, whom he felt to be holier than himself. But Jesus would not allow him to refuse; and when he came up out of the ....John saw the .... of .... coming upon him in the form of a ....After this Jesus went alone into the .... and stayed there .... days, eating nothing, and was there............................ by Satan, the enemy.



NAZARETH, THE HOME OF JOSEPH AND MARY—The city of Nazareth lies among the low southern ridges of Lebanon. Its claims to the reverence of all Christians lie in the fact that it was the home of Joseph and Mary, that the Annunciation took place there, and that Jesus returned to the city after the flight into Egypt.—(Matt. ii. 19–23)

BOOK II.

THE PROPHET.

CHAPTER I.—JOHN THE BAPTIST.

JESUS was about thirty years of age when a rumor reached Nazareth of a prophet who had appeared in Judæa. It was more than four hundred years since a prophet had arisen; but it was well known that Elijah must come before Messiah, as his forerunner. Such a prophet was now baptizing in Jordan; and all Judea and Jerusalem itself were sending multitudes to be baptized by him. Before long his name was known; it was John the son of Elizabeth. Mary's cousin, whose birth had taken place six months before that of Jesus.

We have no reason to suppose that any person living at this time except Mary, knew Jesus to be the Son of God.

Those who had known it were Joseph, Zacharias, and Elizabeth; and all these were dead. John, to whom we might suppose his parents would tell the mysterious secret, says expressly that he did not know him to be the Messiah until it was revealed to him from heaven. He was familiar with his cousin Jesus, and felt himself, with all his stern, rigid life in the wilderness, to be unworthy to stoop down and unloose the latchet of his sandals; although he was a priest, who was known throughout the land as a prophet, and Jesus was merely a village carpenter, whose life had been a common life of toil amidst his comrades. Mary alone knew her son to be the promised Messiah; and though the long years may somewhat have dulled her hopes, they flamed up again suddenly when the news came that John the forerunner had begun to preach "The kingdom of God is at hand," and that multitudes, even of the Pharisees, were flocking to his baptism, so to enlist themselves as subjects of the new kingdom.

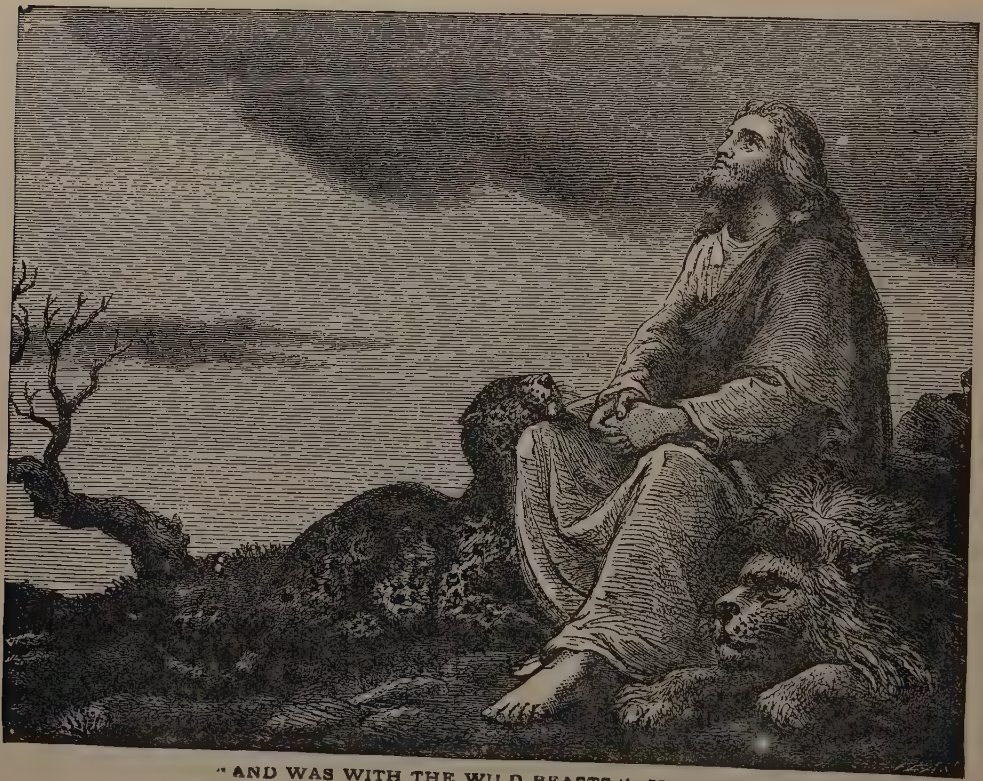
But this news did not make any change in our Lord. There was not less tenderness and pity in his heart when he lived among his neighbors in Nazareth than when he healed the sick who came to him from every quarter. Neither was there any more ambition in his spirit when he passed from town to town, amid a throng of followers, than when he climbed up into the loneliness of the mountains about his village home. How could he be touched by any earthly ambition, who knew himself to be not only a Son of God, but the only-begotten Son of the Father? He had been waiting through these quiet, homely years for the call to come, and now he was ready to quit all, with the words in his heart, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God!"

It may well be that Mary went with him a little way on his road toward Jordan, on that wintry morning, when he quitted his workshop, and the familiar streets of Nazareth, to dwell in them no more. There was no surprise to her in what had come to pass; but there must have been a thrill of exultation mingled with fear. He had been her son all these years, but now he was to belong, not to her, but to the nation. What sorrow and triumph must have been in her heart when at last he bade her farewell, and she watched him as long as he was in sight, clad in the robe she had woven for him without seam like the robe of a priest. Was he not a priest and a king already to her?

ANCIENT MODE OF GIVING DRINK IN THE EAST.

It was winter, and although not cold in the valley of the Jordan, the heavy and continuous rains must have dispersed the multitudes that had gone out to John, leaving him almost in solitude once more. There could have been no crowd of spectators when Jesus was baptized. Yet even in January there are mild and sunny days when he and John might have gone down into the river for the significant rite which was to mark the beginning of his new career. But John would not at first consent to baptize his cousin Jesus, declaring that it would be more fit for himself to be baptized by one whose life had been holier and happier than his own. The rich and powerful and pious Pharisees John had sent away with rebukes, yet when Jesus came from Galilee, he forbade him.

But Jesus would not take his refusal. For some months John had been waiting for a sign promised to him from heaven, which should point out to him the true Messiah; and the people of the land looked to him to show them the Christ, whose kingdom he was proclaiming. Now, after he had baptized his cousin in the waters of the Jordan, already troubled with the rains from the mountains, and they were coming up again out of the river, he saw the pale wintry sky above them opening, and the Spirit of God descending, visible to his eyes in the form of a dove, which lighted upon Jesus, whilst a voice came from heaven, speaking to him, and saying, "This is my beloved Son, in whom I am well pleased." What



"AND WAS WITH THE WILD BEASTS."—Mark 1. 13.

passed between them further, the Messiah and his forerunner, we are not told. Jesus did not stay with John the Baptist, for immediately he left him and the place where he had been baptized, and went away into the wilderness, far from the busy haunts of ordinary men, such as he had dwelt among until now. His commonplace, everyday life was ended, and had fallen from him forever. A dense cloud of mystery, which no one has been able to pierce through, surrounds the forty days in which he was alone in the wilderness, suffering the first pangs of the grief with which he was bruised and smitten for our iniquities, being fiercely assailed of the devil, that he might himself suffer being tempted, and so able to succor all those who are tempted. The compassion and fellow-feeling he had before had for sufferers he was henceforth to feel for sinners. There was to be no gulf between him and the sinners he was about to call to repentance; he was to be their friend, their companion, and it was his part to know the stress and strain of temptation which had overcome them. Sinners were to feel, when they drew near to him, that he knew all about them and their sins, and needed not that any man should tell him. He had been in all points tempted as they had been.

CHAPTER I.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. How old was Jesus when a prophet appeared in the land?

....

2. How long had it been since a prophet had arisen?

....

3. What was this prophet's name?

....

4. What was the name of his mother?

....

5. How was this prophet's mother related to the mother of Jesus?

....

6. What did the prophet do to those who listened to his preaching?

....

7. In what river did this service take place?

....

8. What place did Jesus leave, to go to this prophet?

....

9. What did the prophet do to Jesus?

....

10. What came upon Jesus at that time?

....

11. What did a voice from heaven say?

....

12. Where did Jesus go after the baptism?

....

13. What took place while he was alone?

....

JESUS THE GOOD SHEPHERD—In Palestine the shepherd with his crook lives among his sheep carrying the little ones in his arms. Jesus is represented as the Good Shepherd.—(John x. 14.)

CHAPTER II.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

After the .... in the wilderness, Jesus went again to the river.............................. at the place where he had been baptized. There again he met.................................. the .... who was still preaching. Some men came to .... at this place and asked him.............................. He said "I am a .... crying in the .... Prepare ye the........ of the .... Two days after this John saw .... coming and pointed him out to ....of his followers, whose names were ....and .... These two men went with Jesus, stayed a.............................. with him, and became his first .... One of these two, named .... found his own brother, named...................................and brought him to Jesus. The next day Jesus called another man named .... to follow him. This man also invited his friend .... so that there were now .... followers or disciples of Jesus. They all went together to the village of .... in ...., where they were invited to be present at a .... At this .... they found that they needed .... Jesus spoke to the servants, and told them to fill ....jars with .... They did so, and then poured out from them an abundance of good .... This was the first .... that Jesus wrought. Afterward he went down to the town of .... by the Sea of .... and then went to the city of ....to attend the feast of the..............................

CHAPTER II. CANA OF GALILEE.

WHEN Jesus returned to Jordan the short winter of Palestine was over, and already an eager crowd had gathered again about John. On the day of his return some men sent by the Pharisees had come from Jerusalem to question John as to his authority for thus baptizing the people. They were the religious rulers of the nation, and felt themselves bound to inquire into any new religious rite, and to ask for the proofs of any would-be prophet. These priests who had come to see John knew him to be a priest, and were, probably, inclined to take his part, if they could do so in safety. They asked him, eagerly, "Art thou Christ?" "Art thou Elijah?" "Art thou that prophet?" And when he answered, "No," they asked again, "Who art thou? What sayest thou of thyself?" The crowd was listening, and Jesus standing amongst them, was also listening for his reply. "I am a voice," he said, "the voice spoken of by Isaiah the prophet, crying in the wilderness, Prepare ye the ways of the Lord." The priests were disappointed with this answer, and asked, "Why baptizest thou then?" They had not given him authority to appear as a prophet, yet here he was drawing great multitudes about him, and publicly reproving the most religious sect of the nation, calling them a generation of vipers, and bidding them bring forth fruits worthy of repentance. From that time they began to throw discredit upon the preaching of John the Baptist, and spoke despitefully against him, saying, "He hath a devil." Nothing is easier than to fling a bad name at those who are not of our own way of thinking.

Two days after this, John the Baptist pointed out Jesus to two of his disciples as the Messiah whose coming he had foretold. These two, Andrew and a young man named John, immediately followed Jesus, and being invited by him to the place where he was staying, they remained the rest of the day with him; probably took their first meal with him, their hearts burning within them as he opened the Scriptures to their understanding. The next morning Andrew met with his brother Simon, and said, "We have found the Messiah," and brought him to Jesus. The day following, Jesus was about to start home again to Galilee, and seeing Philip, who already knew him, he said to him, "Follow me!" Simon and Andrew, who were Philip's townsmen, were at that time with Jesus; Philip was ready to obey, but he first found Nathanael, and said to him, "Jesus of Nazareth, the son of Joseph, is he of whom Moses and the prophets did write!" "Can any good thing come out of Nazareth?" cried Nathanael, doubtingly; but he went to Jesus and was so satisfied by the few words he spoke to him, that he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel!"

With these five followers Jesus turned his steps homeward, after an absence of nearly two months. All of them lived in Galilee; and Simon Peter and Andrew, who had a house in Capernaum, at the head of the lake of Galilee, appear to have turned off and left the little company at the point where their nearest way home crossed the route taken by the others. Jesus went on with the other three: Philip, whom he had distinctly called to follow him; Nathanael, whose home in Cana of Galilee lay directly north of Nazareth; and John, who was hardly more than a youth, and as yet free from the ties and duties of manhood. A pleasant march must that have been along the valleys lying south of Mount Tabor, with the spring sun shining overhead, and all the green sward bedecked with flowers, and the birds singing in the cool, fragrant air of morning and evening.

But they did not find Mary at Nazareth. She was gone with the cousins of Jesus to a marriage at Cana in Galilee, the town of Nathanael, where he had a home, to which he gladly urged his new found rabbi to go. He could not have foreseen this pleasure; but now, as they went on northward to Cana, the Messiah was his guest, and, with Philip and John, was to enter into his house. But no sooner was it known that they were come into the village than Jesus was called with his friends, one of whom was an old neighbor of the bridegroom, to join the marriage feast.

"FILL THE WATER JARS WITH WATER."

There was very much that Mary longed to hear from her son after this long absence; but the circumstances could not have been favorable for it. In his beloved face, worn and pale with his forty days of temptation and fasting in the wilderness, her eyes saw a change which told plainly that his new life had begun in suffering. He looked as if he had passed through a trial which set him apart. Perhaps he found time to tell her of his hunger in the desert, and the temptation which came to him to use his miraculous powers in order to turn stones into bread for himself. It seems that, in some way or other, she knew that, like Elijah and Elisha, the great prophets of olden times, he could and would work miracles as a sign to the people that he came from God; and she felt all a mother's eagerness that he should at once manifest his glory.

So when there was no more wine she turned to him, hoping for some open proof to the friends about her that he possessed this wonder-working power. Besides, she had been accustomed to turn to him in every trouble, in any trifling household difficulty; casting all her cares upon him, because she knew he cared for her. So she said to him quietly, yet significantly, "They have no wine." Some of Elisha's miracles had been even more homely; he had made the poisoned pottage fit for food, and had fed a company of people with but a scanty supply of barley-cakes. Why should not Jesus gladden the feast and save his friends from shame, by making the wine last out to the end?

A few days before our Lord had been in the desert, amid the wild beats, with the devil tempting him. Now he, who was to be in all things one with us, was sitting at a marriage feast among his friends; his mother and kinsfolk were there, with his new followers; every face about him glad and happy. It was not the first marriage he had been at, for his sisters, no doubt, were married, and living at Nazareth; and he knew what the mortification would be if the social mirth came too suddenly to an end. He cared for these little pleasures and little innocent enjoyments, and would not have them spoiled. The miracle he refused to work to satisfy his own severe hunger he wrought for the innocent pleasure of the friends who were rejoicing around him. There were six water-pots of stone standing by for the use of the guests in washing their hands before sitting down to the table, and he bade the servants first to fill them up again with water to the brim, and then to draw out, and bear to the ruler of the feast. Upon tasting it he cried out to the bridegroom, "Every man at the beginning doth set forth good wine; but thou hast kept the good wine until now."

So Christ changes water into wine, tears into gladness, the waves and floods of sorrow into a crystal sea, whereon the harpers stand, having the harps of God. But he can work this miracle only for his friends; none but those who loved him drank of that wine. It was no grand miracle of giving sight to eyes born blind, or raising to life a widow's son. Yet there is a special fitness in it. He had long known what poverty and straitness, and household cares were, and he must show that these common troubles were not beneath his notice. We are not all called to bear extraordinary sorrows, but most of us know what trifling cares are; and it was one of these small household difficulties the Son of man met by his first miracle.

After this, Jesus, with his mother, and brethren, and disciples, went down to Capernaum for a few days, until it was time to go on their yearly pilgrimage to Jerusalem, to the feast of the passover, which was near at hand. Peter and Andrew were living there, and might join them in their journey to Judæa; though they do not seem to have stayed with our Lord, but probably returned after the passover to their own home until he considered it a fit time to call them to leave all and follow him.

THE ANNUNCIATION OF CHRIST.

"Hail thou that art highly favored, the Lord is with thee; blessed art thou among Women." Luke 1, 28.

CHRIST IN THE PHARISEE'S HOUSE.

"And he said unto her, Thy sins are forgiven."—Luke VII, 48.

CHAPTER II.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. To what river did Jesus return after his temptation in the wilderness?

....

2. What prophet did he find there?

....

3. Who sent messengers to ask the prophet a question?

....

4. What was their question?

....

5. What did the prophet say that he was?

....

6. To what two men did the prophet point out Jesus?

....

7. Which of these two men brought his brother to Jesus?

....

8. What was that brother's name?

....

9. Whom did Jesus himself invite to follow him?

....

10. Whom did this man find and invite also to follow Jesus?

....

11. How many were the first followers of Jesus?

....

12. In what land or province did all these men live?

....

13. To what place did these men go with Jesus?

....

14. What service was held at this place?

....

15. What was needed at this feast?

....

16. Who told Jesus that this was wanting?

....

17. What vessels were standing nearby?

....

18. What did Jesus command to be put into these vessels?

....

19. What was taken out?

....

20. What was this wonderful work of Jesus called?

....

CHAPTER III.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

From Galilee, Jesus went to .... with his little band of ...., who knew him to be the .... They may have met .... the .... there also. When Jesus went up to the.............................., he found the outside court, called the court of the ...., filled with people who were buying and .... and changing .... Jesus made a .... of small ...., and drove them all out of the ...., saying "make not my .... house .... a house of ...." The priests and rulers were very angry at this act. They came to Jesus and said, "Show us a .... that you have a right to do this." Jesus said to them, "Destroy this .... and in ....days I will ....it up." Afterward, the disciples understood that Jesus was speaking of his own body. While Jesus was still at .... he was visited at .... by one of the rulers, named .... After listening to Jesus, this man became his..............................though he was afraid to let the rulers and people know it. Jesus went again to the banks of the .... and there taught the people. At the same time .... the .... was also teaching not far away.

CHAPTER III.—THE FIRST SUMMER.

FOR the first time Jesus went up to Jerusalem with his little band of followers, who knew him to be the Messiah; and his brothers, who did not yet believe in him, but were apparently willing to do so if he would act as they expected the Messiah to act. If he would repeat his miracle on a large scale, and so convince the mass of the people, they were ready enough to proclaim him as the Messiah.

Would not John the Baptist be there too? He as a priest, and as a prophet, would, no doubt, be looked for, as Jesus afterwards was, at the feast of the passover. He must have had a strong, impetuous yearning to see him who had been pointed out to him as the Lamb of God that should take away the sin of the world. Maybe he ate the paschal supper with Jesus and his disciples. We fancy we see him, the well-known hermit-prophet from the wilderness, in his robe of camel's hair, with its leathern girdle, and his long, shaggy hair, and weather-beaten face, following closely the steps of Jesus through the streets, and about the courts of the temple, listening to his words with thirsty ears, and calling himself "the friend of the bridegroom, which standeth and heareth him, rejoicing greatly because of the bridegroom's voice." It was the last passover John the Baptist would ever celebrate; though that he could not know,

Upon going up into the temple, Jesus found the court of the Gentiles thronged with sheep, and oxen, and doves, animals needed for the sacrifices, but disturbing the congregation, which assembled in the court of the women, by their incessant lowing and cooing. Money-changers were sitting there also; for Roman coins were now in common use instead of the Jewish money, which alone was lawful for payment in the temple. No doubt, there was a good deal of loud and angry debate round the tables of the money-changers; and a disgraceful confusion and disorder prevailed. Jesus took up a scourge of small cords, and drove out of the temple the noisy oxen and sheep, bidding the sellers of the doves to carry them away. The tables of the money-changers he overturned; and no one opposed him, but conscious of the scandal they had brought upon the temple, they retreated before him. "Make not my Father's house a house of merchandise," he said. To him it was always his "Father's house;" and before he could manifest forth his glory, his Father must first be glorified. The disciples, looking upon his face, remembered that it had been written, "The zeal of thine house hath eaten me up."

"MAKE NOT MY FATHER'S HOUSE A HOUSE OF MERCHANDISE."

But the priests and Levites of the temple, to whom this traffic brought much profit, were not so easily conscience-pricked as the merchants had been. They could not defend the wrong practices, but they came together to question the authority of this young stranger from Galilee. If John the Baptist had done it, probably they would not have ventured to speak, for all the people counted him a prophet. But this was a new man from Galilee! The Jews held the Galileans in scorn, as only little better than the Samaritans. "What sign shewest thou," they ask, "seeing that thou doest such things?" The things were signs themselves—the mighty, prevailing anger of the Lord, and the smitten consciences of the merchants—if they had not been too blind to see them. Jesus gave them a mysterious answer, which none could understand. "Destroy this temple," he said, "and in three days I will raise it up." What! where they to pull down all they most prided in, and trusted in; their temple, which had been forty and six years in building! They left him, but they treasured up his words in their memories. The disciples also remembered them, and understood them later when the mysterious sign was fulfilled.

But Jesus did not seek to convince the people without signs, and signs which they could understand. He worked certain miracles in Jerusalem during the week of the feast, which won a degree of faith from many. But their faith was not strong and true enough for him to trust to it, and he held himself aloof from them. What they looked for was an earthly king, who should plot and conspire for the throne; and the Roman soldiers, who garrisoned the strong fortress which overlooked the temple, would not have borne the rumor of such a king. There was at all times great danger of these expectations reaching the ears of Pontius Pilate, the Roman governor, who was not a man to shrink from needless bloodshed. For the sake of the people themselves Jesus did not commit himself unto them.

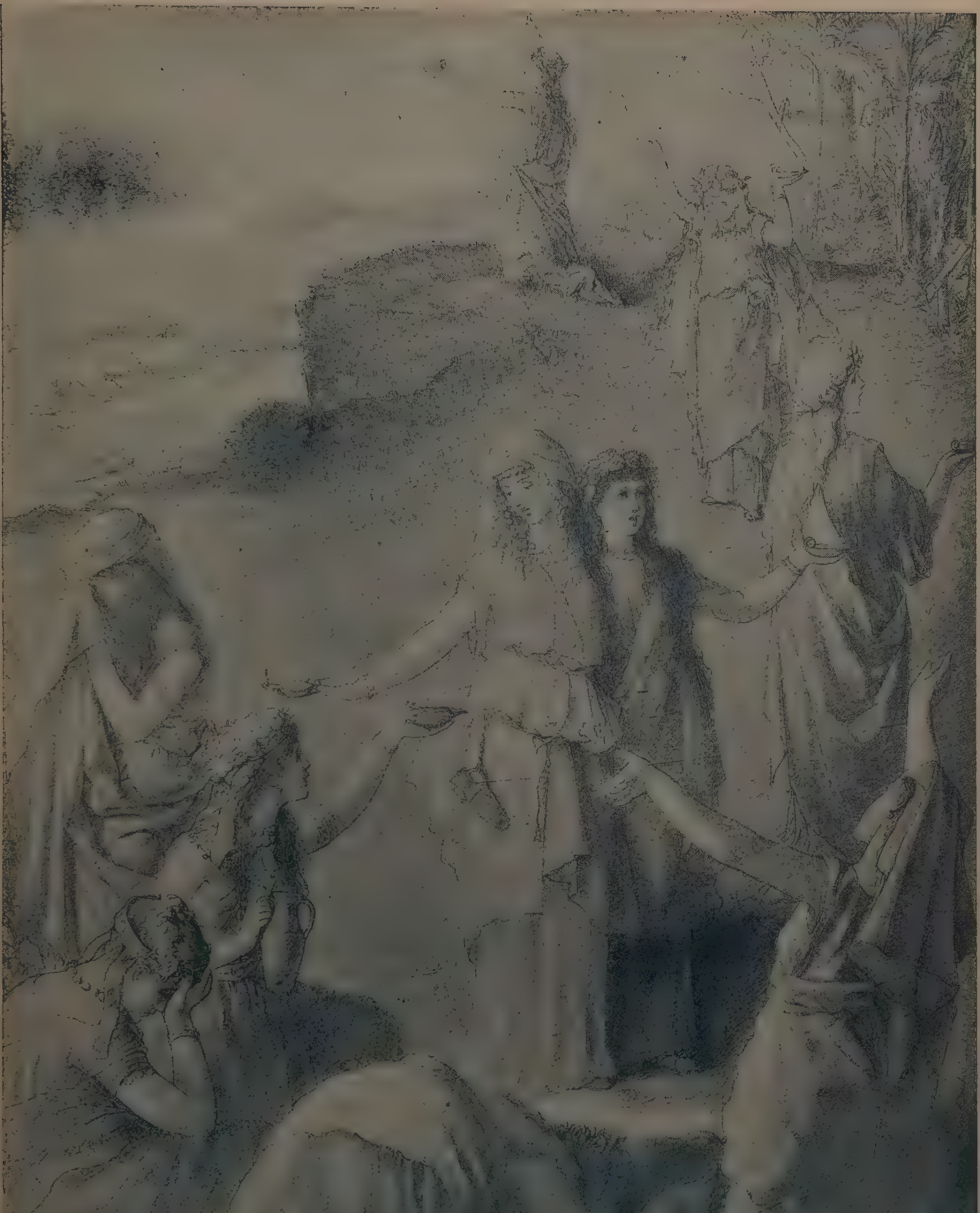
Among those who heard of the miracles he had wrought was one of the Pharisees, a member of the great religious council among them called the Sanhedrim. His name was Nicodemus, and he came to our Lord by night, to inquire more particularly what he was teaching. Jesus told him more distinctly than he had yet done what his new message to the Jews and to the whole world was: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nicodemus went away strongly impressed with the new teaching, though not prepared to give up all for its sake, and not yet called upon to do so. But from that time Jesus had a firm friend in the very midst of the Pharisees, who used his powerful influence to protect him; and the feast passed by without any further interference from the priests.

But it was not quite safe or suitable to remain in Jerusalem; and after the greater number of their friends and kinsmen had returned home, Jesus, with two or three of his disciples, sought the banks of the Jordan, whither John the Baptist had already returned. The harvest was beginning, for it was near the end of April, and bands of harvesters passed to and fro from uplands to lowlands until all the corn was gathered in by the end of June. Down in the valley of the Jordan the summer is very hot; and the wants of life are few. They could sleep in the open air, or in some hut of branches rudely woven together; and their food, like John the Baptist's, cost little or nothing. There was to be no settled home henceforth for any one of them. The disciples had left all to follow the Son of man, and he had not where to lay his head.

Crowds of eager and curious followers came to Jesus, as the year before they had flocked to John the Baptist, who had now moved some miles further up the river, and was still preaching "The Kingdom of God is at hand." But John did no miracle, and the crowds that followed Jesus were greater than those who followed him. In the eyes of the Pharisees it must have seemed that the two prophets were in rivalry; and many a jest and a sneer would be heard in the temple courts and in the streets of Jerusalem as they talked of those "two fanatics" on the banks of the Jordan. Even John the Baptist's disciples fancied that a wrong was done their rabbi by this new teacher, who had been with him for a while, and so learned his manner of arousing and teaching the people. They went to John, and said, "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness behold, the same baptizeth, and all men come unto him."

FRUIT OF PALESTINE.

Now was John's opportunity to manifest a wonderful humility and devotion. "I am of the earth, earthy, and speak of the earth, "he said; "he that cometh from heaven is above all. The Father loveth the Son, and hath given all things into his hands. I am but the friend of the bridegroom;



THE WISE AND THE FOOLISH VIRGINS.

"Then shall the kingdom of heaven be likened unto ten virgins."—Matt, XXV, 1.

THE WIDOW'S MITE.

"This poor widow hath cast more in, than all they which have cast into the treasury."
Mark XII, 43.

I stand and hear him, and rejoice greatly because of his voice. This my joy therefore is fulfilled."

Did he hear that voice often, and rejoice in it? There were not many miles separating them, and both of them were hardy and used to long marches. It may well be that during those summer months they met often on the banks of the river—the happiest season of John's life. For he had been a lonely, unloved man, living a wild life in the wilderness, strange to social and homelike ways; his father and mother long since dead, with neither brother nor sister, he would find in Jesus all the missing relationships, and pour out to him the richest treasures of a heart that no loving trust had opened until now.

So the summer passed away, and the autumn with its vintage; then the rainy months drew near. Bands of harvestmen and bands of pilgrims had gone by, tarrying for a few hours to learn truths they had never heard before, even in the temple. Many of them were baptized by the disciples, though Jesus baptized not. The new prophet had become more popular than the old prophet, and John's words were fulfilled, "He must increase, but I must decrease."

CHAPTER III.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date] ____________________

---

1. To what place did Jesus go with his followers?

. . . .

2. Who may have been there at the feast?

. . . .

3. What part of the temple did Jesus find turned into a market?

. . . .

4. What did Jesus do to these people?

. . . .

5. What did he call the temple?

. . . .

6. What did the rulers ask Jesus to show them?

. . . .

7. In what time did he say he would raise up a temple if it should be destroyed?

. . . .

8. Who came to talk with Jesus?

. . . .

9. At what time did this man come?

. . . .

10. What did this man become toward Jesus?

. . . .

11. Where did Jesus go from Jerusalem?

. . . .

12. Who was also preaching by the river?

. . . .

CHAPTER IV.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

While Jesus was teaching in .... his friend and forerunner .... the .... was seized by .... and thrust into prison. After this Jesus left the river .... and went toward his old .... where his relatives were living. His way led him through the land of .... and near the city of .... at the foot of Mount .... There he sat by an old .... called .... A Samaritan .... came to draw .... Jesus talked with her and told her, after a time that he was the .... whom all the people were expecting. The woman left her .... and went to her city, and called upon the people to come and meet .... They came, and asked him to stay with them. He stayed there .... days, and many .... on him. From .... Jesus went on to .... in .... where, on a former visit, he had turned water into .... A nobleman came to meet Jesus there, and asked him to go down to .... where his son was very ill. Jesus said to him. "Thy son ...." The man believed his word, and went home to .... and found that at the hour when he met Jesus, his son began to grow better.

CHAPTER IV.—SAMARIA.

THERE were several reasons why our Lord should leave the banks of the Jordan, besides that of the rainy season coming on. The Pharisees were beginning to take more special notice of him, having heard that he had made more disciples even than John, whom they barely tolerated. Moreover, this friend and forerunner of his had been seized by Herod, the tetrarch of Galilee, and cast into a dreary prison on the east of the Dead Sea. This violent measure was likely to excite a disturbance among the people; and Jesus, whose aim was in no way to come into collision with the government, could not prudently remain in a neighborhood too near the fortress where John was imprisoned.

CHRIST TEACHING HIS DISCIPLES BY THE WAYSIDE.

He therefore withdrew from the Jordan, in the month of December or January, having been in Judæa since the feast of the passover in the spring.

One way to his old home, the place where his relatives were still living, lay through Samaria, a country he had probably never crossed as the inhabitants were uncivil and churlish toward all Jewish travelers, especially if their faces were toward Jerusalem. But Jesus was journeying to Galilee, and did not expect them to be actively hostile to him and his little band of companions. It was an interesting road and led him through Shechem, one of the oldest cities in the world lying between Mount Ebal and Mount Gerizim, in a vale so narrow at the eastern end, that when the priests stood on these mountains to pronounce the blessings and the curses in the ears of all the children of Israel, there was no difficulty for the people standing in the valley to hear distinctly. Two miles away was a very deep well, the waters of which were cool in the hottest summer; a well dug by the patriarch Jacob upon the same parcel of a field where he built his first altar to the God of Israel. Here too were buried the bones of Joseph, which had been carried for forty years through the wilderness to the land his father Jacob had given to him and to his children specially. Shiloh also lay along the route; and Jesus, who possessed every innocent and refined taste, must have enjoyed passing through these ancient places, so intimately connected with the early history of his nation.

Shechem lay about eighteen or twenty miles distant from the fords of Jordan, near which we suppose Jesus to have been dwelling. By the time he and his disciples reached Jacob's well, after this long morning's march, it was noonday, and he was wearied, more wearied than the rest, who appear always to have been stronger than he was. They left him sitting by the well, whilst they went to the village of Sychar near Shechem to buy food. Their Master was thirsty, but the well was deep, and they had nothing to draw up the water. They hastened on, therefore, eager to return with food for him whom they loved to minister to.

Not long after a Samaritan woman came to draw water, and was much astonished when this Jew asked her to give him some to drink. She was probably less churlish than a man would have been, though she was barely civil. But as Jesus spoke with her she made the discovery that he was a prophet; and immediately referred to him the most vexing question which separated the Jews from the Samaritans. The latter had a temple upon Mount Gerizim, which had been rebuilt by Herod, as the temple at Jerusalem had been; and she asked which is the place where men ought to worship? Here, or at Jerusalem? She could only expect one answer from a Jew; an answer to excuse her anger, and send her away from the well without satisfying his thirst. But Jesus had now forgotten both thirst and weariness. He knew that many a sorrowful heart had prayed to God as truly from Mount Gerizim as from the temple at Jerusalem. There is no special place, he answered, for in every place men may worship the Father; the true worshippers worship him in spirit and in truth, for God is a Spirit. This was no such answer as the woman looked for; and her next words were spoken in a different temper. "We are looking for the Messiah, as well as the Jews," she said, "and when he is come, he will tell us all things that we do not yet know." Jesus had already told her the circumstances of her own life, and she was looking at him wistfully, with this thought of the Messiah in her mind, when he said to her more plainly, more distinctly, perhaps, than he had ever done before to any one, "I that speak to thee am he."

By this time the disciples had come back, and were much astonished to find him talking to the woman. If they heard these last words they would marvel still more, for Jesus generally left men to discover his claims to the Messiahship. The wrong impression prevailing among the Jews concerning the Messiah was not shared by the Samaritans. The latter kept closely to the plain and simple law of Moses, without receiving the traditions which the Pharisees held of equal importance with the law, and were thus more ready to understand the claims and work of Christ. The woman therefore hurried back to the city, leaving her water-jar, and called together the men of the place to come out and see if this man were not the Christ. They besought him to stay with them in in their ancient city under the Mount of Blessing; and, no doubt very much to the amazement of his disciples, he consented, and abode there two days, spending the time in teaching them his doctrine, the very inner meaning of which he had already laid open to the woman. "God is a spirit;

"HOW IS IT THAT YOU WHO ARE A JEW ASK DRINK OF ME A SAMARITAN WOMAN?"

he is the Father, whom every true worshipper may worship in the recesses of his own spirit." Many of them believed, and said to the woman, "We have heard him ourselves, and know that this is indeed the Christ, *the Saviour of the world*." Wonderful words, which filled the heart of Christ with rejoicing. Not his own nation, not his own disciples, not even his own kinsmen, had learned so much of his mission as these Samaritans; ever afterward he spoke of them with tenderness, and when he would take a type to himself in the parable of the man fallen among thieves, he chose not a Jew, but a despised Samaritan.

From Sychar Jesus passed through one of the long deep valleys which lead to the plain of Esdraelon, where he was once more in Galilee. It was winter, and the snow was glistening on the lower mountains, as well as upon the distant range of Lebanon. The heavy rains had swollen the brooks into floods; and all the great plain before him, which in four months' time would be ripe for harvest, a sea of golden grain, scarcely rippled by a gust of wind, was now lying in wintry brownness and desolation, and swept by the storms of hail and rain. He seems to have passed by Nazareth, staying, if he stayed at all, for a few hours only, and to have gone on with Nathanael to his home in Cana, where Jesus had many friends, especially the bridegroom whose marriage-feast in the spring he had made glad with no common gladness.

He had not been long in Cana before the streets of the little village witnessed the arrival of a great nobleman from Capernaum, who had heard of the fame of Jesus in Judæa, and the miracles he had wrought there. Until now, with the exception of Nicodemus, it would seem that none but people of his own class had sought him, or brought their sick to be healed by him. But this nobleman had a son, whose life all the skill of the Jewish physicians could not save; and his last hope lay with Jesus. His faith could not grasp more than the idea that if Jesus came, like any other physician, to see and touch the child, he would have the power to heal him. "Sir, come down," he cried, "before my son is dead." "Go thy way," Jesus answered; "thy son liveth." What was there in his voice and glance which filled the father's heart with perfect trust and peace? The nobleman did not hurry away, though there was time for him to reach home before nightfall. But the next day, as he was going down to Capernaum, he met his servants, who had been sent after him with the good news that the fever had left his son yesterday at the same hour when Jesus had said to him, "Thy son liveth."

Now he had a friend and disciple among the wealthiest and highest classes in Capernaum, as he had one among the rulers at Jerusalem. Both protected him as much as it lay in their power; and it is supposed by many that the mother of the child thus healed was the same as Joanna, the wife of Chuza, Herod's steward, who, with other women, attended our Lord during the last year of his life, and ministered to him of their substance. Thus, on every hand, Jesus was making friends and enemies. A year had scarcely passed since he quitted his humble home in Nazareth; but his name was already known throughout Judæa, Galilee, and Samaria; and everywhere people were ranging themselves into two parties, for and against him. Among the common people he had few enemies; among the wealthy and religious classes he had few friends. He felt the peculiar difficulty these latter classes had in following him; and expressed it in two sayings, "I came not to call the righteous, but sinners to repentance," and "It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God.

CHAPTER IV.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. What wrong was done to John the Baptist?

....

2. By what ruler was this done?

....

3. From what region did Jesus withdraw at that time?

....

4. Through what country did he pass on his journey?

....

5. Near what old city did his journey take Jesus?

....

6. What famous mountain stands near that city?

....

7. What old well was nearby?

....

8. Whom did Jesus meet at the well?

....

9. What did this person soon find that Jesus was?

....

10. What did Jesus tell her that he was?

....

11. How long did Jesus stay in the city near the well?

....

12. To what part of the country did Jesus go after this meeting?

....

13. What city did Jesus visit a second time?

....

14. What had Jesus done in that city on his former visit?

....

15. Who came to this place to see Jesus?

....

16. From what place had this man come?

....

17. On whose account did this man come to Jesus?

....

18. What did Jesus do for this man?

....

19. What may have been the name of this man's wife?

....

CHRIST PREACHING BY THE SEA OF GALILEE—So great was the crowd who desired to hear Jesus that he was compelled to enter a boat and push off from the shore, and to preach from the boat, as seen in this picture. All classes came to hear him.—(Luke v. 1–3.)

CHAPTER V.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

After a short visit in .... Jesus went again to the city of .... to attend a .... of the Jews. While at the city, on the .... day, Jesus went to a place called "The .... of ...." where he found many .... waiting for the waters to move, and hoping to be .... by going down into the water. Jesus found at this pool a man who had been a .... for .... years. To him Jesus said, "Rise, take up thy .... and ...." The man rose, found that he had power to ...., and started for his home, carrying his .... The .... saw him carrying his bed on the .... day, and forbade him, saying, "It is not .... for thee to carry thy ...." He told them of his cure, though he did not know who it was that had cured him. Soon after Jesus found this man in the ...., and said to him. "Thou art made ...., sin no more." The man went and told the .... that it was .... who had cured him, and told him to carry his bed. This made the .... angry at Jesus, and they resolved to .... him. Finding his life in danger, Jesus left .... and went again to .... in the north.

CHAPTER V.—THE FIRST SABBATH MIRACLE.

AFTER staying a short time in Cana, Jesus went once more to Jerusalem, about the middle of March, a month or so before the passover. At this time there was a feast of the Jews, not a religious, but rather a national feast, in celebration of the deliverance of their race in the days of Esther. It drew together many of the poorer and lower classes, among whom our Lord's work specially lay, and so offered to him, perhaps, unusual opportunities for mingling with the common people, living near Jerusalem. For we do not suppose that the Galileans went up to this feast; only the country-folks dwelling in Judæa, within a few miles of their chief city, who could make a holiday at that time of the year. Either upon the feast-day itself or the Sabbath day nearest to it, Jesus walked down to the sheep-gate of the city, near which was a pool, possessing the singular power, so it was believed, of healing the first person who could get into it after there had been seen a certain troubling of the water. A great crowd of helpless folk, of halt, blind and withered, lay about waiting for this movement of the surface of the pool. There was no spot in Jerusalem where we could sooner expect to find our Lord, with his wondrous power of healing all manner of diseases. Not even his Father's house was more likely to be trodden by his feet than

A VIEW OF JERUSALEM.

this Bethesda, or house of mercy. Probably there was a greater throng than usual, because of the feast, which would offer an opportunity to many to come out of the country. Jesus passed by until he singled out one man, apparently because he knew he had now been crippled for thirty-eight years, and had been so friendless that during all that time he had no man to help him to get down first to the water. The cripple was hopeless, but still lingered there, as if to watch others win the blessing which he could never reach.

Upon this miserable man Jesus looked down with his pitying eyes, and said, as though speaking to one who would not hesitate to obey him, "Rise, take up thy bed, and walk."

It seems as though Jesus passed on, and was lost in the crowd; but the cripple felt a strange strength throbbing through his withered limbs. He was made whole, and he took up his bed, which was a piece of rug or carpet, to return home, if he had any home. Then did the Pharisees behold the terrible spectacle of a man carrying his bed through the streets of Jerusalem on the Sabbath day! They cried to him hastily, "It is not lawful for thee to carry thy bed on the Sabbath day." He answered them by telling the story of his miraculous cure, though he did not know who the stranger was, for Jesus was gone away. No doubt he put his burden down at the bidding of the Pharisees, but he did not lose the new strength that had given him power to take it up.

Afterward Jesus found him in the temple whither he had gone in his gladness. Once more those pitying, searching eyes were fixed upon him, and the voice that had spoken to him in the morning sounded again in his ears. "Behold," said Jesus, "thou art made whole, sin no more, lest a worse thing come unto thee." The man departed and told the

Pharisees who it was that had made him whole, thinking, no doubt, to bring praise and glory to his deliverer.

Possibly until now the presence of Jesus at this feast had not been known to the Pharisees. The last time he was in Jerusalem he had solemnly and emphatically claimed the temple as his Father's house, and had indirectly reproved them by assuming the authority to rid it of the scandals they had allowed to creep into it. Now they found him deliberately setting aside one of their most binding rules for keeping the Sabbath. John the Baptist, though both priest and prophet, had never ventured so far. Their religion of rites and ceremonies, of traditions, of shows and shams, was in danger. With their religion, they firmly believed their place and nation would go, and Jerusalem and Judæa would become like the heathen cities and countries about them. It was time to put a stop to it. John the Baptist was in prison. What if Jesus of Nazareth could be slain quietly, so as not to disturb the common people, who heard him gladly?

Jesus then, forewarned, it may be, by a friend, found himself compelled to quit Jerusalem hastily, instead of sojourning there till the coming passover. He was now too well known in the streets of the city to escape notice. More than this, if he stayed until the Galileans came up to the feast, there would be constant danger of his followers coming into collision with the Pharisees. Riots in Jerusalem at the time of the feasts were not uncommon, and often ended in bloodshed. Not long before, Pilate had slain eighteen Galileans in some tumult in the temple courts; and there was every probability that some such calamity might occur again should any provocation arise.

Jesus, therefore, retreated from Jerusalem with a few friends who were with him. He had not yet chosen his band of twelve apostles, but John, the youngest and dearest of them all, was with him, for it is he alone who has given us this record of the first year of our Lord's ministry. Philip, also, we suppose to have been his disciple from the first, in obedience to the call, "Follow me;" for Jesus seems to have been particularly grieved with his dullness of mind, when he says to him, "Have I been so long time with you, Philip, and yet hast *thou* not known me?" Moreover, when Jesus was next at Jerusalem for the passover, those Greeks who wished to see him came and spoke to Philip as being best known as the attendant of our Lord. Whether there were other disciples with him, or who they were, we do not know. It was a little company that had lived together through eleven months, most of which had been spent on the banks of the Jordan, in a peaceful and happy seclusion, save for the multitudes that came to be taught the new doctrine, or to be healed of their afflictions. Now they were to be persecuted, to have spies lurking about them, to be asked treacherous questions, to have perjured witnesses ready to swear anything against them, and to feel from day to day that their enemies were powerful and irreconcilable. With a sad foresight of what must be the end, our Lord left Jerusalem and returned into Galilee.

CHAPTER V.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]...

1. From what city in the north did Jesus go again to Jerusalem?

....

2. At what time in the year was this visit?

....

3. For what purpose did he go?

....

4. To what place in the city did Jesus go?

....

5. Whom did Jesus find there?

....

6. How long had this man been helpless?

....

7. What did Jesus tell this man to take up?

....

8. What else did Jesus tell him to do?

....

9. On what day did this take place?

....

10. Who found fault with the man?

....

11. What did these fault-finders wish to do to Jesus?

....

12. What did Jesus do after this?

....

JESUS CURES THE IMPOTENT MAN AT THE POOL OF BETHESDA—This miracle was performed at the pool of Bethesda where many sick were accustomed to come when the angel troubled the waters. Jesus is seen accompanied by his disciples speaking to the afflicted man.—(John v. 1–9.)

CHAPTERS VI AND VII.

THE MISSING WORDS TO THE FOLLOWING STORY

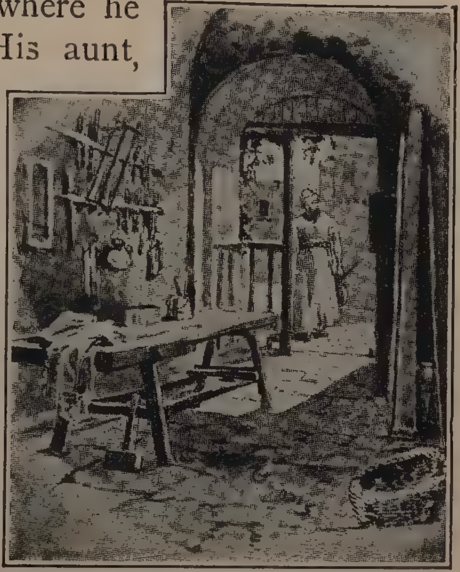
Were Filled in [Date]..

Jesus came to .... which had been his .... during his youth. Here, as usual, on the .... he went to the .... He was now famous, was everywhere spoken of as "The .... of ...." and all the people were eager to hear him. Jesus read to the people a lesson from the .... and then preached to them. They wondered at his .... words, but became very .... when he would not do for them any .... They dragged him out of the ...., and to the edge of a .... intending to .... him; but he escaped from them, and went to .... by the .... of .... , and made that place his home for a year. In that place were living some of Jesus' followers, named .... and .... who were

.... Jesus sat in ....
..................boat, and taught the people from it. After the
sermon, he said “Launch out into the ....
and let down your ....” They obeyed,
and their .... was filled with
.... When they came to the shore,
Jesus said“,....................................me, and I will make you
...................of ....” They left their ....
.... and all, and followed Jesus. After this
Jesus cast out an evil .... from a
man, cured the .... of Peter’s ......
..........................from fever, and wrought many ....
.... He went teaching through Galilee, and
cured many people.

CHAPTER VI.—HIS OLD HOME.

JESUS came to Nazareth, where he had been brought up. His aunt, Mary Cleophas, was still living there with her children, if his mother was not. The old familiar home was the same, and the steep, narrow streets of the village in which he had played and worked. Coming down to it from the unfriendly city of Jerusalem, it seemed like a little nest of safety, lying among its pleasant hills. Here, at least, so his disciples might think, they would find repose and friendship; and the soreness of heart that must have followed the knowledge that the Jews sought to slay their Master would here be healed and forgotten.


A CARPENTER SHOP AT NAZARETH.

The Sabbath had come round again; a week since he had given strength to the cripple. It was his custom to go to the church on the Sabbath; and the congregation which met there had been familiar with him from his childhood, when he went with his supposed father, Joseph. The rabbi, or ruler, could not but have known him well. These rulers of the church had a certain power of both trying and scourging evil-doers in the place itself. They could also expel them, and lay a curse upon them; and Jesus knew that they would not be unwilling to use their power. But now he went to his accustomed place, looking round with a tender yearning of his heart toward them all; from those who sat conspicuously in the chief seats, to the hesitating, inquisitive villager, seldom seen in the congregation, who crept in at the door to see what was going on.

For all the people of Nazareth must have been filled with curiosity that day. Their townsman had become famous; and they longed to see him, and to witness some miracle wrought by him. Almost all had spoken to him at one time or another; many had been brought up with him, and had been taught by the same schoolmaster. They had never thought of him as being different from themselves, except perhaps that no man could bring an evil word against him; a stupendous difference indeed, but not one that would win him much favor. Yet here he was among them again, after a year's absence or so, and throughout all the land, even in Jerusalem itself, he was everywhere known as the Prophet of Nazareth.

When the time came for the Scriptures to be read, Jesus, either called by the minister, or rising of his own accord, stood up to read. It must have been what all the congregation wished for. The low platform near the middle of the building was the best place for all to see him; their eyes were fastened upon him, and their satisfaction was still greater when he sat down to teach them from the words he had just read. They were astonished at his gracious, kind words and manner, and before he could say more than, "This day is this Scripture fulfilled" they began whispering to one another, "Is not this Joseph's son?"

There is nothing strange or unnatural in this conduct, nor indeed anything very blamable. It is precisely what would take place among ourselves now under the same circumstances. Jesus was grieved, though we cannot suppose him to have been disappointed. He knew they wanted to see him do something like what he had done in Capernaum. His sinless life had been neither a sign nor a wonder to them ; so blind were they, and so hard of heart. But if he would do some astonishing work they would believe in him. "No prophet is accepted in his own country," he said, and leaving the verses he was about to explain to them, he went on to remind them that both Elijah and Elisha, their wonder-working prophets of olden times, had passed over Jewish sufferers to bestow their help on Gentiles. They could not miss seeing the application. If they rejected him, he would turn to the Gentiles.

A sudden and violent fury seized upon all who were in the synagogue. This threat came from the carpenter's son! They rose up with one accord to thrust him out of the village. As they passed along the streets the whole population would join them, and their madness growing stronger, they hurried him toward a precipice near the town, that they might cast him down headlong. But his brethren and disciples were there, and surely among the people of Nazareth he had some friends who would protect him from so shocking a death at the hands of his townsmen. He passed through the angry crowd, and went his way over the green hills, which not long before had seemed to promise him rest and shelter from his bitter foes. He had been accused of breaking the Sabbath seven days ago ; who was breaking the Sabbath now? The full time was come for all this formalism of worship to be swept away, and for Christ to proclaim himself Lord also of the Sabbath. Did Jesus linger on the brow of that eastern hill looking down upon the village which nestled at the foot of the cliff? So quiet it lay there, as if no tumult could ever enter into it. The little valley, green and fresh in the cool spring-time, was bright with flowers, like a garden amid the mountains. He had loved this narrow glen as only children can love the spot where they first grow conscious of the beauty of the world around them. Here his small hands had plucked his first lilies, more gorgeously appareled than Solomon in all his glory. Here he had seen for the first time the red flush in the morning sky, and the rain-clouds rising out of the west, and had felt the south wind blow upon his face. Upon yonder housetops he had watched the sparrows building; and upon these mountains he had considered the ravens. The difference between now and then pressed heavily upon him; and as he wept over Jerusalem, he may have wept over Nazareth. No place on earth could be the same to him; and when he lost sight of it behind the brow of the hill, he went on sadly and sorrowfully toward Capernaum.

CHAPTER VII.—CAPERNAUM.

THOUGH Galilee was somewhat larger than Judæa it was in reality but a small province, not more than seventy miles in length, or thirty in breadth. This again was divided into Upper and Lower Galilee; the latter called Galilee of the Gentiles. The district in which Jesus worked most of his miracles, and went preaching from town to town, was very small indeed, a circuit of a few miles extending south and west of Capernaum, which for a short time now became his home. This part of Galilee is a lovely country, abounding in flowers and birds; and at his time it was thickly populated, with small towns or villages lying near one another, and farm-houses occupying every favorable situation. The lake or sea of Galilee is about thirteen miles long, six broad, and all the western shore was fringed with villages and hamlets. Nowhere could Jesus have met with a more busy stir of life. Not only Jews dwelt in this region, but many Gentiles of all nations, especially the Roman and Greek. His ministry in Judæa, if the Pharisees had suffered him to remain in Judæa, would not have been so widely beneficial as in this province, where the people were less in bondage to Jewish customs and ritualism.

JESUS PREACHING ON THE SEA OF GALILEE.

It is at this point that Matthew, Mark, and Luke alike begin the history of our Lord's work. What we have so far read has been recorded for us in John's gospel alone, with the exception of the visit to Nazareth, which we learn from Luke. Jesus had already some friends and believers in Capernaum. There was the nobleman whose son he had healed several weeks before. There were Andrew and Peter, to whom he had been pointed out by John the Baptist as the Lamb of God. It was quickly noised abroad that Jesus of Nazareth was come to the town, and multitudes flocked together, though it was no holy day, to hear the words he had to teach them from God. They found him upon the shore of the lake, and in order that all might see and hear him, he entered into a boat belonging to Peter, and asked him to push out a little from the bank. It was early in the morning of the day after he had been thrust out of his own village; and now, sitting in the boat with a great multitude of eager listeners pressing down to the water's edge, he spoke to them the gracious words which the people of Nazareth would not hear.

The sermon was soon over, for the listeners were working men, and had their trades to follow. Jesus then bade Peter to put out into the deep waters, and let down his net for a draught. Peter, who must have heard of the miracles that Jesus wrought, though he had never seen one, seems to have obeyed without expecting much success. But the net enclosed so many fishes that it began to break, and his own boat, as well as that belonging to his partners, John and James, became dangerously full. No sooner had Peter reached the shore, where Jesus was still standing, than, terrified at his supernatural power, he fell at his feet, crying "Depart from me, for I am a sinful man, O Lord." "Follow me," answered Jesus, "and I will make you fishers of men." Andrew and Peter immediately forsook all to attach themselves closely to Jesus; and the same morning John and James left their father Zebedee for the same purpose.

The next Sabbath day Jesus entered the synagogue* at Capernaum with his band of followers, four of whom were well known in the town. The church here was a much larger and more imposing place than the one at Nazareth; and no doubt it would be filled with a congregation as crowded and attentive. Whilst Jesus was teaching them, an unlooked-for interruption came, not this time from the fury of his listeners, but from the outcry of a poor man possessed of an evil spirit, who was in the congregation. Jesus rebuked the evil spirit, and the man was cast down in the midst of the synagogue in convulsions, with the people crowding round to help. But when the devil had come out of him the man himself was uninjured and in his right mind. Such a miracle, in such a place, spread far and wide, and with great swiftness, for all who had seen it wrought would be eager to speak of it.

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* The church was called "synagogue," which means "coming together."

"THE NET ENCLOSED SO MANY FISHES THAT IT BEGAN TO BREAK."

At noon Jesus went with Peter to his house for the usual mid-day meal. Here he cured the mother of Peter's wife of a great fever so thoroughly that, feeling neither languor nor weakness, she arose and waited upon them. In the afternoon probably he went to the synagogue service again, to be listened to more eagerly than ever.

We can imagine the stir there would be throughout Capernaum that afternoon. Fevers were very prevalent in the spring and autumn, and it is not likely that Peter's mother was the only sufferer. There was no one there as yet to cavil at miracles being worked on the Sabbath-day; still the people waited until the sun was set, and then in the brief twilight a long procession threaded the streets to the house where Jesus was known to be, until all the city was gathered about the door. And as the light faded in the clear sky, a number of little twinkling lamps would be kindled in the narrow street, lighting up the pale sickly faces of the patients who were waiting for the great Physician to come by. We see him passing from one group to another, missing not one of the sufferers, and surely saying some words of comfort or warning to each one on whom he laid his healing hand—words that would dwell in their memories forever. All had faith in him, and all were cured of whatsoever disease they had.

It must have been late before this was over, and the crowd dispersed to their homes. It seems as though our Lord, after this busy day of active ministry and untiring sympathy, was unable to sleep; for, rising a great while before the dawn, he sought the freshness of the cool night air and the quiet of a lonely place, where he could pray, or rather speak to his Father unseen and unheard. He trod softly through the silent streets, lately so full of stir, and made his way to some quiet spot on the shore of the lake, pondering, it may be, over the strange contrasts in his life, his rejection by the Nazarenes, and the enthusiastic reception of him by the city of Capernaum.

As soon as it was day, however, the grateful people, discovering that he was not in Peter's house, urged his disciples to lead them to the place where he had found a brief repose. The disciples would probably require little urging, for this was the homage they expected their Master to receive. They came in multitudes, beseeching him to tarry with them; for, like Nicodemus, they knew him to be a teacher from God, by the miracles he had done. This host of friends crowding about him to prevent him from departing from them must have given him a moment of great gladness. But he could not stay with them, for he must go to preach the kingdom of God in other cities also, and if he found faith there, to perform the same wonderful and tender miracles he had wrought in Capernaum.

For the next few days Jesus, with five or six disciples, passed from village to village on the western coast on the lake, and in the plain of Gennesaret, a lovely and fertile tract of land, six or seven miles long, and five wide, surrounded by the mountains which fall back from the shore of the lake to encircle it. It was thickly covered with small towns and villages, lying so near to one another that the rumor of his arrival brought the inhabitants of all the cities to any central point where they heard that he was staying. Herod had built a city at the south of the plain and called it Tiberias, after the Roman emperor; but probably our Lord never entered its streets, though all who desired to see and hear him could readily find an opportunity in the neighboring villages. It was in one of these places that a leper, hopeless as his case seemed, determined to cast himself upon the compassion of this mighty prophet. No leper had been healed since the days of Naaman the Syrian; yet so wonderful were the miracles wrought by Jesus, so well known, and so well authenticated, that the man did not doubt his power. "If thou wilt, thou canst make me clean," he cried. He soon discovered that Christ's tenderness was as great as his power. He touched him; and immediately the sufferer was cleansed. The leper noised it abroad so much, that Jesus was compelled to hold himself somewhat aloof from the town, and keep nearer to the wild and barren mountains, where the plain was less densely peopled, until a day or two before the Sabbath he returned to Capernaum at the northern extremity of the plain. During those few days his journeyings had been confined to a very limited space, the beautiful but small plain of Gennesaret, with its thick population and numerous villages, where he could teach many people, and perform many miracles with no loss of time in taking long journeys.

JESUS HEALS THE LEPER.

During the week Capernaum had been in a fever of excitement. It was quite practicable for many of the inhabitants to go out three or four miles, to the spot where Jesus was, for the day, and return at night with the story of what he was doing. The excitement had not been lessened by the arrival of a party of Pharisees from Jerusalem itself, who were openly unfriendly to the Galilean prophet and his new doctrines. The Galileans naturally looked up to the priesthood at Jerusalem especially to the Council, as the great authorities upon religious points. There were, moreover, plenty of Pharisees in Capernaum, as in every Jewish town, who readily took up the opinions of these Pharisees from Judæa, and joined them eagerly in forming a party against Jesus and his teachings. No doubt, they discussed the miracle wrought in their own synagogue on the first Sabbath day that Jesus was there; and were the more zealous to condemn him, because none of them had seen the sin of it before it was pointed out by their keener and more exact brethren from Jerusalem.

LETTING DOWN THE SICK MAN THROUGH THE ROOF.

No sooner, then, was Jesus known to be in the house at Capernaum than there collected such a crowd that there was no room to receive them; no, not so much as about the door. But some of the Pharisees had made good their entrance, and were sitting by finding fault and criticising in the midst of his disciples. At this time the friends of a paralytic man who were not able to bring him into the presence of Jesus, carried him to the flat roof of a neighboring house, and so reaching the place where he sat to teach all who could get within hearing, they took up the loose boards of the roof and let down their friend before him. Jesus, pausing in his discourse, said first to him, "Thy sins are forgiven thee!" words that filled the Pharisees with horror, yet with secret satisfaction. "Who is this?" they say to one another; "who can forgive sins but God alone?" "You cannot see that his sins are forgiven," answered Jesus, "but I will give you a sign which you can see. It is easy to *say*, Thy sins be forgiven; but I say unto thee, O man, arise, and take up thy couch, and go into thine house." Even the Pharisees, the less bitter Pharisees of Galilee at least, were silenced by this, and were for once touched with fear of this Son of man, who had power on earth to forgive sins. They glorified God, saying, "We have seen strange things to-day."

But the day was not ended. Jesus, as his custom was, went down to the shore, where he could teach greater numbers than in the narrow streets. As he was passing along he saw a tax-collector sitting in his booth gathering tolls for the hated Roman conquerors. Such a person was singularly offensive to all Jews, but especially so to the Pharisees, who looked upon publicans as the most vicious and degraded of men. Mark tells us this man was the son of Alpheus, or Cleophas, the uncle of Jesus by his marriage with Mary, his mother's sister. If so, he was a reprobate son, probably disowned by all his family, to whom he was a sorrow and disgrace. The presence of Jesus and his brethren in Capernaum must have been a trial to him, bringing back to mind the days of their happy boyhood together in Nazareth, and making him feel keenly the misery and ignominy of the present. But now Jesus stands opposite his booth, looks him in the face, not angrily, but tenderly, and he hears him say, "Levi, follow me!" And immediately he arose, left all, and followed him.

The same evening, Levi, or Matthew as he was afterwards called, gave a supper at his own house to Jesus and his disciples; and, no doubt with our Lord's permission, invited many publicans like himself to come and meet him and hear his teaching. The Pharisees could not let such a circumstance pass uncriticised. For their part, their religion forbade them eating even with the common people, and here was the prophet eating with publicans and sinners. This was a fresh offence; and Jesus answered only by saying, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." No defence was offered, and no excuse made. But there was a meaning in his reply which must have stung the consciences of some of them. Were they the righteous, whom he could not call into the kingdom of God?

CHAPTERS VI AND VII.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..............................

1. To what place in Galilee did Jesus go?

....

2. What had this place been to Jesus in his early years?

....

3. From what book did Jesus read at the church service?

....

4. What kind of words did Jesus speak to the people?

....

5. Notwithstanding these words, how did the people feel toward Jesus?

....

6. What did they try to do to Jesus?

....

7. After leaving that city what place became the home of Jesus?

....

8. Near what lake was the new home of Jesus?

....

9. How long is this lake?

....

10. How wide is it?

....

11. From whose boat did Jesus preach to the people?

....

12. After the sermon, what did Jesus tell two brothers to do?

....

13. What did they find in obeying his words?

....

14. What did Jesus call upon these men to do?

....

15. What did he promise to make them?

....

16. While in the church, what did Jesus cast out from a man?

....

17. Whom did Jesus cure from a fever?

....

18. After curing many, what did Jesus do at night?

....

19. Whom did Jesus cure by his touch?

....

20. While Jesus was in a house, how was a man brought to him?

....

21. What did Jesus say to this man?

....

CHRIST'S REPROOF OF THE PHARISEES—In the picture the lawful act of the disciples, of plucking and eating ripe corn as they walked through the fields on the Sabbath day, is construed by the Pharisees into Sabbath-breaking. Christ at once reminds them of David, who took the sacred shewbread in the Tabernacle and gave it to the young men that they might not perish with hunger.—(Luke vi. 1–5.)

CHAPTER VIII.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

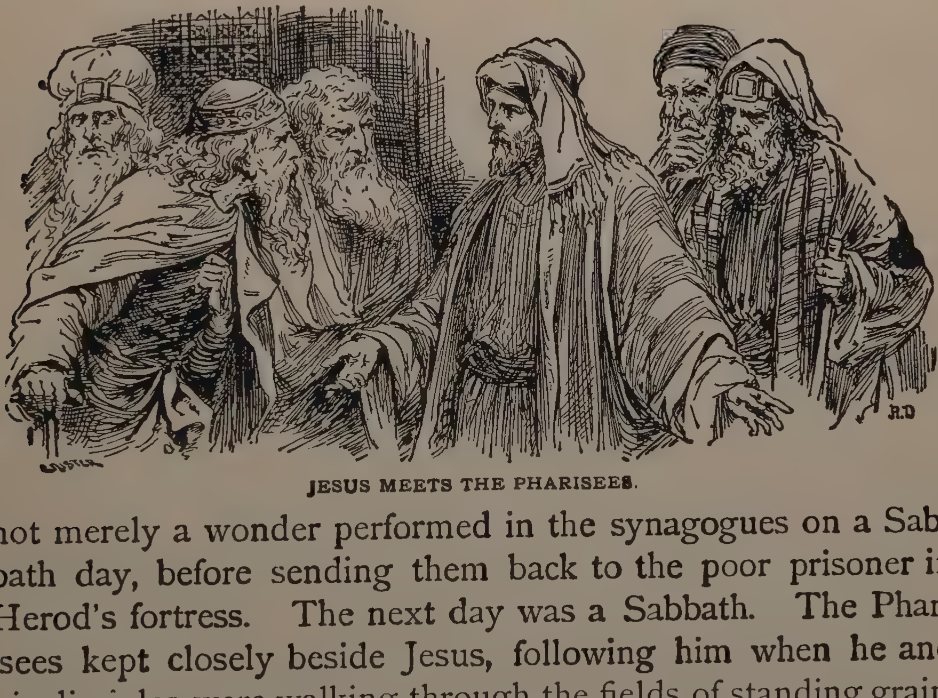
All the time that Jesus was preaching in Galilee John the .... was in prison near the ....Sea. John feared that he had been mistaken about Jesus, and sent .... of his .... to ask Jesus, "Art thou he that ....or do we look for ....?" In answer, Jesus let them see the ....that he was performing, that they might tell John of them. Soon after this Jesus was walking through the fields of .... on the .... day. His disciples picked the ears of ...., and ate them, rubbing out the chaff with their .... The Pharisees said to Jesus, "Why do you allow your............. .... to work on the .... day?" Jesus said in answer "The Son of .... is .... also of the .... After this Jesus went out of .... where he had been living, and walked to a .... There he stayed all night in ...., and in the morning called ....men to be his .... To these men, and to all the people he preached a great sermon called "The Sermon upon the ...."

CHAPTER VIII.—FOES FROM JERUSALEM.

AS spectators at Matthew's feast were two of John's disciples, who had been sent by their master with a strange question, "Art thou he that should come, or look we for another?" John had now been imprisoned for some time in a gloomy dungeon on the desolate shores of the Dead Sea. His disciples, who were inclined to be somewhat jealous of the younger prophet, had brought him word of the miracles wrought by Jesus, but wrought upon the Sabbath day in direct antagonism to the Pharisees, and, as it seemed, to the law of Moses. The very first miracle at Cana of Galilee was altogether opposed to the strict habits of John, who had never tasted wine. There was something perplexing and painful to him in these reports; and he had nothing else to do in his prison than brood over them. Was it possible that he could have made any mistake—could have fallen under any delusion in proclaiming his cousin Jesus as the promised Messiah? Had he truly heard a voice from heaven? Could this be indeed the Son of God, who mingled with common people at their feasts, and visited Samaritans? He, who all his life long had lived in the open air, free from even social restraints, was becoming morbid in his captivity. It grew necessary to him at last to send his disciples to Jesus for some comforting and reassuring message.

When John's disciples came to Jesus, they seem to have found him feasting with the publicans—a circumstance utterly foreign to their master's custom. They felt themselves more akin to the Pharisees, and asked him, "Why do we and the Pharisees fast oft, but thy disciples fast not?" Jesus answered them that he was the bridegroom of whom John himself had spoken, and that as long as the bridegroom was with them they could not mourn. But the days would come when he should be taken away, and then they would fast. He would have no pretence at mourning and fasting, to be seen of men. He would have no acting. These were days of joy, and it was meet to make merry and be glad when a brother who had been lost was found. Matthew was their brother, and he was restored to them ; how could they mourn ?

But Jesus kept John's disciples with him for a short time, that they might see how miracles were his everyday work, not merely a wonder performed in the synagogues on a Sabbath day, before sending them back to the poor prisoner in Herod's fortress. The next day was a Sabbath. The Pharisees kept closely beside Jesus, following him when he and his disciples were walking through the fields of standing grain, possibly after the synagogue service, but before the Sabbath was ended. It was the second week of April, and the grain was growing heavy in the ear ; perhaps a few ears of it were ripe, for in the lowlands about Capernaum it ripened earlier than in the uplands of Galilee. The disciples plucked the



JESUS MEETS THE PHARISEES.

ears of wheat, rubbing them in their hands with the careless ease of men who thought it no harm, and who had forgotten the captious Pharisees beside them. The latter accused them sharply of breaking the law, and aroused Jesus to defend them by giving them instances from their own Scriptures and observances of the law of Moses being broken without blame. Then, pausing to give more weight to his last words, he added, "The Son of man is Lord also of the Sabbath." He did not acknowledge their authority to make laws for the Sabbath. Nay, more, he claimed to be Lord of it himself.

Without doubt this answer deepened the enmity and opposition of the Pharisees; nor can we wonder at it. There was now no middle course they could take. If they acknowledged Jesus to be a prophet sent from God, they must own him as Christ, the Messiah, with a Divine authority over their laws and traditions. He was setting these at defiance, asserting himself to be Lord of the temple and Lord of the Sabbath. John had made no such claims, though it was well known that his birth had been foretold by the angel Gabriel to Zacharias, his father, when he was ministering in the Holy Place. But John's career was at an end; and if Jesus was not taken out of the way he would turn the world upside down, and the Romans would bring them into utter subjection. Both religion and patriotism demanded that they should seek his death.

A day or two after this weekly Sabbath came a legal Sabbath, one of the holy days among the Jews. Jesus was in the synagogue; and there also, probably in a conspicuous place as if to catch his eye, sat a man with a withered hand. It seems almost as though he had been found and posted there in order to test Jesus. The Pharisees were growing eager to multiply accusations against him before they returned to Jerusalem for the approaching feast of the passover. Even they might feel that the sin of plucking ears of corn was not a very grave one. Here was a man for Jesus to heal. The case was not an urgent one; to-morrow would do as well as to-day for restoring the withered hand. But Jesus will show to them that any act of love and mercy is lawful on the Sabbath day, is, in fact, the most lawful thing to do. God causes his sun to shine, and his rain to fall, on that day as on any other. He looked round upon them all with their hard faces set against him; and he was grieved in his heart. Then, with the authority of a prophet, he bade the man stand up and come forward in the midst of them. If they had been secretly plotting against him in bringing the man there, he was not afraid to face them openly. "Is it lawful on the Sabbath day to do good or to do evil? to save life or to destroy it?" he asked. But the Pharisees from Jerusalem could not answer the question; and when he healed the man in the sight of all the people, they were filled with madness.

Possibly they had reckoned upon the miracle failing, for by this time it was understood that only those who believed in the power of Jesus could be healed, and they had not expected this man to have faith in him. It seems that they left the synagogue at once, and though it was a Sabbath day they held a council against him how they might destroy him. They even entered into an alliance with the Herodians, their own opponents. For the Herodians favored the adoption of Roman laws and customs, against which the Pharisees had formed themselves into a distinct sect. But they were now ready to join any party, or follow any party, so that they might destroy this common enemy.

It became impossible for Jesus to remain in Capernaum, and he left it immediately, probably the same evening, withdrawing to some mountain near the lake, where he continued all night in prayer to God. To a nature like his this bitter and pitiless enmity, aroused by acts of goodness only, must have been a terrible burden. They were his own people, not the heathen, who were hunting him to death—men who all their lives long had heard and read of God, his heavenly Father, who offered sacrifices to him, and gave tithes to his temple of all that they possessed. They knew, or ought to have known, what they were doing. There was no excuse of ignorance for them. All night he prayed, with the bright stars glittering above him in the dark sky, and the fresh breeze from the lake and the mountain, laden with the scent of flowers, breathing softly on his face. No sounds near him save the quiet sounds of night on the mountain side, and the wail of the curlew over the lake. This was better than sleep to him; and as the day dawned he was ready once more to meet his disciples, and to face the numerous duties coming with the sunrise.

His first act was to call his disciples to him, and from them he chose twelve to form for the future a group of attached followers and friends, who would go with him wherever he went and learn his message, so as to carry it to other lands when his own voice was silenced. Him his foes might and would destroy; but his message from God must not perish with him. Philip was one of them, he who had been with him from the first; and John, the youngest and most loved, who sat nearest to him at meal times, and who treasured up every word that fell from his lips, so that, when he came to write the history of his Lord, so many memories crowded to his brain of things Jesus had said and done, that he cried in loving despair, "All the world could not contain the books that might be written!"

Two at least, if not three, of our Lord's own family were among the chosen twelve: James, his cousin, of whom it is said he was so like Jesus as sometimes to be mistaken for him; and Judas, not Iscariot, who, like the other kinsmen of Christ, asked him, even on the last night that he lived, "Why wilt thou manifest thyself to us, and not unto the world?" Levi, if he was the son of Alpheus, was a third cousin, and each one wrote for us a portion of the New Testament. How much might these three have told us of his early life in Nazareth if no restraint had been laid upon them?

Then there was Peter, always the leader among the apostles, impatient and daring, so eager that he must always meet his Lord, and not wait for him to come to him; walking upon the sea, or casting himself into it to reach more quickly the shore where Jesus stood, exclaiming rapturously at one time, "Thou art the Christ, the Son of the living God," and at another, with oaths and curses, repeating, "I know not the man." Of the rest we know little, save one dark name, read amidst the blackest shadows of the past. Why did Jesus call Judas Iscariot? Why did he make him a familiar friend, in whom he trusted? They went up together into the house of God, and took sweet counsel together. He gave and received from Jesus the kiss of friendship. To him was intrusted the wealth of the little band, and every trifling want of his Master's he had to supply, an office that brought him into the closest intimacy with him. Why was he chosen for this service? Was he the eldest amid this company of young men? a wise, shrewd man, cautious and prudent, where others might have been rash or forgetful? We do not know; but whilst Peter, James and John followed their Lord into the chamber of Jairus's little daughter and up to the Mount of Transfiguration, Judas had the bag, and bore what was put therein.

CHAPTER VIII.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]...

1. Where was John the Baptist while Jesus was preaching?

....

2. Whom did John send to Jesus?

....

3. What question did these men ask Jesus?

....

4. What did Jesus show to these men as proofs that he was the Lord?

....

5. What claim did Jesus make of himself regarding the Sabbath?

....

6. To what place did Jesus go from Capernaum?

....

7. How did Jesus spend a night at that place?

....

8. Whom did Jesus call on the morning afterward?

....

CHAPTER IX.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

After calling his twelve ....
Jesus went again to his home at ....
There he was met by some of the ....
of the synagogue or ...., asking him
to come and cure the .... of a Roman
.... This man sent word to Jesus
that he was not worthy to have Jesus come into his ....
..............., but if he would speak the word, his ....
.... would be cured. Jesus said of this man, "I
have not found so great a.............................." After
this Jesus went to the village of ....,
near Nazareth. Here he met a funeral, and raised to life a ....
.... A Pharisee, named ....
.... invited Jesus to his house to ....
.... While he was sitting at the ....
.... a woman came, washed his ....
........with her .... and wiped them
with her ....

CHAPTER IX.—AT NAIN.

"SPEAK THE WORD AND MY SERVANT SHALL BE CURED."

IT was broad daylight now, no time for secret assassination, and, surrounded by his twelve devoted friends, Jesus returned to Capernaum, where his mother would probably be waiting in a state of anxious restlessness. As soon as it was known that he was entering the town, some of the rulers of the synagogue came to meet him, beseeching him to work a miracle in favor of a Roman centurion, whose servant was likely to die. The most bigoted among them could not deny that Jesus of Nazareth did many mighty works; and they could not decline to offer this petition to him when the centurion, who had built them a synagogue, commissioned them with it. The servant was healed without Jesus going to the house, the centurion sending to say that he was not worthy that the Lord should enter under his roof. Even Jesus marveled at the man's faith, and though he had just chosen his twelve disciples, he cried, "I have not found so great a faith; no, not in Israel."

The next day, Jesus, followed by many disciples, both men and women, went out to visit the towns and villages lying westward of the hills which enclose the plain of Gennesaret. As he passed along his company grew in numbers, for everywhere had men heard of him, and those who had sick friends brought them out to the roadside that they might be healed. This day his journey was a long one, and he could not tarry by the way, except to work some such loving miracle. He was to rest in the little village of Nain that night; a place he knew quite well, for it was only four miles from Nazareth, and probably he had some friends there. Much people had gathered around him when he trod the steep path up to Nain; but before they reached the gate another multitude appeared coming out as if to meet them, yet there was no shout of welcome; instead there were cries and wailings for one whom they were carrying forth to the tombs outside the village.

Possibly Jesus knew both the young man who was dead and his mother. He hastened to her side, and said, "Weep not." Then he touched the bier, and those who were carrying it stood still. What was the prophet about to do? He could heal any kind of sickness, but this was death, not sickness. It was a corpse bound up, and swathed with graveclothes; the eyes forever blinded to the light, and the ears too deaf to be unloosed. An awful silence must have fallen upon the crowd; and they heard a calm, quiet voice saying, "Young man, I say unto thee, Arise!" He spoke simply, in a few words only; but the quiet voice pierced through all the sealed deafness of death, and the dead sat up, and began to speak. Then Jesus gave him back to his mother. A thrill of fear ran through all the crowd, and as they thronged into Nain some said, "A great prophet is risen up among us," and others, "God has visited his people."

It has been thought that here, at Nain, dwelt Simon the Pharisee, who now invited Jesus to his house to eat meat with him. He was not one of our Lord's enemies from Jerusalem, but merely a member of the sect, which was numerous throughout all Judea and Galilee. He probably regarded Jesus as a workingman from the neighboring village of Nazareth, though now considered a prophet by the people; and he did not offer to him the courteous attentions he would

AND SHE WIPED HIS FEET WITH HER LONG HAIR.

have shown to a more honored guest. After his long and dusty walk Jesus sat down to Simon's table without the usual refreshment of having his feet washed, and his head anointed.

But this slight, passed over by Jesus, was more than atoned for by a woman, who, coming in to see the supper with other townspeople, stood behind him at his feet, and began to wash them with her tears, and to wipe them with her long hair, kissing them again and again. Caring little who was watching her in her passion of repentance and love, she brought an alabaster box of precious ointment and poured the costly contents upon the feet she had washed and kissed. Yet the prophet seemed to take no notice of her and her touch. But Simon, the host, said to himself, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." The sinful woman's unheeded touch was more conclusive against him than all his miracles were for him. Simon did not have her thrust from his house, but there was a secret satisfaction in his heart at finding that Joseph's son, after all, was not prophet enough to know who she was.

Did not Jesus know? Had he not felt every tear that had fallen upon his feet, and the touch of the trembling lips which dared not speak to him? He spoke a short, simple parable to Simon, and asked him a question, the answer to which condemned the self-righteous Pharisee. And then, turning to the weeping woman, he said, "Thy sins, which are many, are forgiven; thy faith hath saved thee; go in peace." Those who sat about him began then with their old murmur, "Who is this that forgiveth sins also?" But he gave them no sign this time. No sign could be greater than the miracle wrought that day. As Jesus himself said in one of his parables, "They will not be persuaded, no, not if one rise from the dead."

CHAPTER IX.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

1. Where did Jesus return after calling his twelve disciples?

....

2. For whom was a request made to Jesus?

....

3. Whom did this man desire to be cured?

....

4. At what in this man did Jesus marvel?

....

5. To what village did Jesus go afterward?

....

6. What wonderful work did Jesus do in that place?

....

7. Who invited Jesus to dine at his home?

....

8. What did a woman do to Jesus at this man's table?

....

CHAPTERS X AND XI.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

From .... where he restored the .... man to life, Jesus went again to his home at .... There the report went aboard "He is .... himself," and his .... and his .... tried to take him away, but he would not go with them. He led the people out of the city, sat down in a .... while the people stood on the ...., and he gave them many .... in his teaching. When it was evening, they went out upon the .... and Jesus fell asleep in the .... A .... arose, and the disciples awaked him in alarm. But Jesus said to the waves and the winds, "Peace, be still," and there was a great .... Early in the morning they landed on the .... shore, near a village called .... There a man met them in whom dwelt many .... spirits. Jesus cast out the .... spirits from the man, but let them go into a herd of .... nearby, and these ran down a steep place into the .... and were .... After this Jesus sailed again across the .... to .... Here he was asked to go to a .... house to cure his little .... who was dying; but at the house he found her already .... He took her hand, spoke to her, and she sat up .... and well. After this Jesus visited once more his early home ...., but the people would not .... him, and he marveled at their .... When he returned to .... he learned that the great prophet, ... the Baptist, had been put to death in prison. He went with his disciples across the .... to a quiet place, near .... intending to rest. But the people came in great throngs, and he taught them. When evening came he fed .... people with .... loaves and a few small .... At night, while the disciples were out on the lake in a storm, Jesus .... on the water to them, and the next morning they went ashore, and again returned to ....

CHAPTER X—MIGHTY WORKS.

LEAVING Nain, Jesus, with a large number of followers, including the apostles, and certain women who ministered to them of their property, passed through all the villages of that neighborhood, gradually working their way back to Capernaum. It was some time during this week that Jesus dismissed the disciples of John the Baptist, bidding them tell him all they had seen and heard, and adding to his message a gentle reproof, "Blessed is he whosoever shall not be offended in me." He knew how many were already offended; and how the cause of offence must take deeper and deeper root, until the scandal of the cross came to eclipse every dream of glory in his followers. The message thus sent to John in his prison, with the marvelous tidings of the signs and wonders wrought, and the report of the new teaching, must have greatly strengthened and comforted the prophet during the short time that remained to him of life.

The circuit from Nain to Capernaum, though short, was one of great exertion and fatigue; yet when they reached the latter town, and were in need of rest, so great a multitude came together again immediately, that they could not so much as eat bread. Jesus could not attend to his own needs whilst others were crying to him for help, or crowding round him for instruction. His meat was to do the will of him that sent him, and to finish his work; and the bitter enmity of the Pharisees warned him that what he had to do must be done quickly. But his relations thought it was quite time to interfere with this self-forgetful zeal, and they sought to take hold of him, saying, "He is beside himself." They did not yet believe in him, for they could not get over the impression made upon them by his homely simple life among them, when he worked at a trade like themselves, apparently unconscious of being different from them. Probably their words only meant that he was carried into extremes by his burning enthusiasm. But the Pharisees from Jerusalem, who were still hanging about him, caught up the hasty words and bitterly exaggerated them. "He hath an evil spirit," they cried, "and by the prince of the devils he casteth out devils." Jesus then called them to him, bidding the crowd make way. It was an extraordinary scene. There stood the powerful enemies from the chief city and the chief priests of the nation, strong in their reputation for religion and for righteousness, face to face with the young but well-known prophet of Nazareth, who boldly and solemnly in the hearing of all the people warned them of the sin they were committing—blasphemy against the Holy Ghost—and declared that if it was persisted in there was no forgiveness for it.

In the meantime his mother, whose spirit could not be as brave for her son as his son was for God, came to the outskirts of the throng with some of his brothers, and sent a message to him, which reached his ears as he finished his warning to the Pharisees. "Behold," they said, "thy mother and thy brethren stand without, desiring to see thee." It was no moment for such a message to come. His kinsmen, though we cannot think his mother could have taken a part in it, had given occasion to the Pharisees to say that he had a devil; and it was necessary that all should know that he owned no authority in them, and could not submit to any interference. Dearly as he loved his mother, even she must cease to look upon him as a son whom she might command. Solemnly and emphatically he pointed to his apostles, and to the women who had come into the city weary and hungry as himself. "Behold my mother and my brethren," he said, "for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The remainder of the day was one of ceaseless activities. So many persons came in from other towns that Jesus, as his custom was, led them down to some convenient spot on the shore, and there entered into a boat, so as to be seen and heard by all. He taught them by parables, by many parables, and by nothing else than parables; a charming and fascinating mode of teaching to these imaginative eastern people, who carried them home in their minds to ponder over, and find out their hidden meaning. There was no need for them to be learned in the law; the common occupations of every day served as lessons for them; sowing their seed, or mixing their meal with yeast, was the symbol of the kingdom of heaven which had come among them.

At last the sun sank behind the western hills, and evening closed in. The disciples sent away the crowds from their exhausted Master. One of his hearers, a scribe even, for he had won some friends among the ranks of his foes, came to him, saying, "Master, I will follow thee whithersoever thou goest." Jesus was weary in body, and depressed in spirit. Capernaum lay there close by, but it was no safe place for him to spend the night in. He had already decided that it was better to cross over the lake to the eastern side, where his enemies might not care to follow him; and he answered the scribe in those mournful and most memorable words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The sky was darkening, and the stillness of night coming on; the birds were singing their last songs; and the wild beasts were creeping forth out of their dens which had sheltered them all day. But for him there was no place of rest, save the deck of the boat; no bed, except a pillow, on which his aching head could lie. Yet perhaps the scribe followed him, for a little fleet of fishermen's boats sailed out after him into the gathering darkness, following the bark, in which the Master was soon sleeping, for very weariness, near the helmsman who was steering for the eastern shores.

JESUS STILLS THE WAVES.

The lake of Galilee, like all inland lakes, is subject to sudden storms of winds, which sweep down the ravines between the mountains with great force. Such a gale came on this night, with so much fury that even those disciples who, as fishermen, were quite at home on the water, were filled with terror. The eager followers in the other boats must have been still more alarmed as the waves beat over them, and filled their small vessels. No one but Jesus could have been asleep, but he slept soundly; and it was not till they called him that he awoke. "Master," they cried, "carest thou not that we perish?" Yes, he cared. He cared even for their fears; and though there was no danger of their perishing whilst he was with them in the boat, he arose, and rebuked the wind and the sea, and immediately there was a great calm. Probably he fell asleep again; but all the crews of that little company of boats were exceedingly afraid, asking one another, "What manner of man is this; hungry and thirsty, and worn out with weariness like ourselves, yet even the wind and the sea obey him?"

The early morning found them on the eastern shore near Gergesa, which was in the tetrarchy of Philip, a just and moderate prince, very different from his brother Herod, who ruled over Galilee. Here, at least, Jesus might expect to find shelter and rest. But no sooner had he landed than a terrible demoniac, whose dwelling was among the tombs near the town, rushed down to the shore to meet him. So fierce and violent was he that no man dare pass that way, and always, day and night, the unhappy wretch was crying and cutting himself with stones. Jesus at once commanded the legion of evil spirits to come out of the man; but gave them permission to enter into a herd of swine that were feeding near at hand; upon which the whole herd, in number about two thousand, ran violently down a steep place into the lake, and were drowned in the waters. Those who kept them fled into Gergesa, and the inhabitants immediately came out to see who it was that had done this mischief. But upon finding their fierce and powerful countryman clothed, and in his right mind, they were afraid; and learning by what miracle he had been restored, they confined their anger at their loss to beseeching Jesus to quit their coast.

Wet and hungry as he was, Jesus returned to the boat, bidding the poor man, who wished to follow him, rather to go home to his friends and tell them what great things the Lord had done for him. Though the Gergesenes would not receive him, he would leave them a witness to tell of his love and power. And now, driven away from that inhospitable coast, he returned toward Capernaum, giving up the hope of a few days' rest, far away from his knot of enemies, and his thoughtless crowd of followers.

No sooner was it known that his boat was on the shore than one of the rulers of the synagogue hastened down to him. His little daughter was lying at the point of death, and there remained no hope but in Jesus. He went at once with the father; yet he paused on the way to heal a poor woman who touched in secret the hem of his garment as he passed by. She had been suffering as many years as the child had lived, and Jesus could not neglect her for a ruler's daughter, though he should gain a powerful friend by it. There was a great tumult about the house when they reached it; the child was just dead, had died while Jesus lingered on the way to heal this poor woman, who had spent all that she had on physicians. "She is not dead, but sleepeth," he said; and they laughed him to scorn, knowing she was dead. Into her chamber he passed, suffering no one to go in but her father and mother, and his three most favored disciples; and taking the girl's hand into his own, he called to her, and her spirit came back again over the mysterious threshold it had just crossed.

WOMAN TOUCHING THE GARMENT OF JESUS.

But Jesus charged her parents that they should tell no man what was done; he charged them straitly. He would not have this young and happy life burdened with the weight of such a mystery; if possible, the girl herself was not to know it. The widow's son at Nain might bear the burden, and meet the curious eye bent upon him, and answer as he could the eager questions asked about that other life of which he had caught a glimpse. But this child, just on the verge of happy girlhood, must be spared it all "She is not dead, but sleepeth," he said, and he called her back to her place on earth as one who had only been wrapt in a deeper slumber than is natural.

CHAPTER XI.—A HOLIDAY IN GALILEE.

JESUS SENDS FORTH HIS DISCIPLES

JESUS seems only to have entered Capernaum for the sake of Jairus; for he did not stay there; but going away immediately, he went once more to Nazareth, where some of his cousins were still living. Very probably he knew from them that his townsfolk were now ashamed of their savage assault upon him some months before. Since then they had heard of his wisdom and his mighty works, especially that one at Nain, a village within sight of their own town. They were even hoping to have their own curiosity gratified by some wonder performed among them; but they could not get over the fact that he had been a carpenter in Nazareth, and that all his relations were known by them, poor undistinguished people, who were considered of no account

Jesus himself marveled at their unbelief, surpassing any he had yet contended against; and he could not do any mighty work, save that he healed a few sick folk, probably poor people, who knew him better than the wiser and richer men.

From Nazareth he sent out his apostles by two and two to make a short circuit of the towns lying about before meeting him again on an appointed day near Capernaum; for it was safer to be close upon the shores of the lake, whence at any time he could seek refuge in the dominions of Philip, rather than in any of the country places from which there could be no speedy way of escape from his enemies. He himself went round the villages teaching. The district traveled over thus was a small one, and by the separation of the apostles into six parties, every village would be quickly visited. These little places lay close together, and only a central spot would be needed for the gathering of congregations; the Galileans seeming to be always ready to flock together at the first hint of any excitement.

The first news that reached Jesus, when he returned to the neighborhood of Capernaum, was that of the cruel death of his cousin, friend and forerunner, John the Baptist, whose disciples were come to bring him the tidings. The murder of their prophet must have stirred the people to deep indignation, and wounded the tender heart of Christ most keenly. But at the same time his apostles met him, full of triumph at the wonders they had themselves performed during their short separation from him. To some of them John the Baptist had been almost as dear as Jesus was now; and thus two currents of strong agitation ran counter to one another. Jesus himself felt in need of some hours of quietness in which to mourn over his loss, and to hear from his apostles what they had done and taught. But so long as they remained on the western shore of the lake there was no hope of gaining any such leisure time; and he entered into a boat with his disciples and passed over to the other side.

They landed in a solitary spot on the north of the lake, not more than three or four miles east of Capernaum, where the hills shut in a small plot of tall green grass, not yet dried up by the summer's heat. But the multitudes of people from whom they had intended to escape for a little while, seeing them depart, set out on foot along the shore, and keeping the boat in sight, with its sails fluttering over the glistening water, they outwent it in speed. It was probably the day before the passover supper, which was kept at Jerusalem; a day on which no work was done in Galilee; and thus the people gathered from every village and farm-house, and from every fishing hamlet on the shore, until when Jesus reached the desert place near Bethsaida, one of the largest crowds that could ever have collected about him, numbering five thousand men, besides women and children, were waiting to receive him.

He was filled with compassion for them, for they were as sheep having no shepherd. No doubt the tidings of John's murder in prison was fresh among them; and our Lord knew how deeply their hearts felt the loss of such a teacher. He began to teach them in this little temple with the clear blue sky above them; and was not weary of teaching, nor they of listening, until late in the afternoon, when his disciples asked him to send them away before nightfall. There was a lad in the crowd who had brought with him five barley loaves and two small fishes, most likely in the hope of selling them among so many persons, and pushing himself forward in the crowd, as lads are apt to do. Jesus bade the disciples bring them to him; Judas, perhaps, grudging the money he was called upon to spend for such a purpose. Then he told them to make the company sit down in fifties, the tall, green grass forming couches for them on which they could rest, as in the Paschal supper they were enjoined to "sit down leaning," not standing, as if they were slaves. The command of our Lord was well understood by them; they sat down leaning upon these natural couches, as their brethren up in Jerusalem would so rest, when in a few days they would eat the Paschal supper.

It was a suitable ending for the holiday. The sun was still shining in the west, nor when it went down was there any fear of the crowd missing the way to their homesteads, for the full moon was ready to rise beyond the eastern hills, flooding every mountain track, and every narrow village street, with its silver light. The season was the most delicious of all the year, and the cool air from the lake was sweet and fresh, not chilly or damp. Children were there, some stealing up to the Master's feet, and maybe getting a piece of bread from his hand; their laughter and their voices mingling with the graver hum of older people. What a surprise, too, for

CHRIST FEEDING THE HUNGRY MULTITUDE.

the disciples as they began to understand their Master's purpose! This was such a miracle as the Messiah was expected to perform. A table furnished in the wilderness, as in the times of Moses, when he gave them bread from heaven to eat. What was giving sight to a few blind folk, or even raising from the dead a widow's son in a distant village, compared to this large, public, kingly miracle of feeding thousands of his followers with so small a store of provisions?

There was but one happier hour for them in the future, when they followed their Master in his triumphal entry into Jerusalem, a year later. But now as they went about among the companies, they spread the story of the wonder then being wrought, until the enthusiasm of the people outgrew all bounds. They resolved to take him by force and make him a king, sure that thousands would now flock from all quarters to hail him as the Messiah. This was the very danger Jesus had sought carefully to avert, as it would bring him and his party into collision with the Roman Government, whose soldiers were garrisoned in many parts of the country. He constrained his disciples, who were unwilling to lose this hour of promised greatness, to set sail, and go on before him, whilst he sent the multitude away. When *they* were gone, whose wishes and plans were so different from his own, he dismissed the crowds, who obeyed him the more readily as now the night was at hand, and many of them had far to go on foot.

At last, then, Jesus was alone, and, in need of rest more than ever, in need of a moment or two in which he could mourn over his friend, in need of close communion with his Father, he went up into the mountain, at the foot of which he had been laboring all day. The Easter moon shone down upon him full and clear out of the cloudless sky, and lighted up the waters of the lake in which his disciples were rowing hard against the wind to reach the point of the shore he had directed them to steer for. He saw them driven out of their course by the wind into the midst of the lake; but still he lingered on the mountain side hour after hour. Is it possible that, bowed down by the death of John, a foretaste of his agony in Gethsemane made this season of solitude one of bitterness and sorrow? Was his soul exceeding sorrowful within as he watched his faithful followers toiling on the lake apart from him? When the next passover came, the eternal parting would come, when they must sail out into the fierce storm of life alone, without him in the ship; living by the faith of which they yet showed so little sign. Next passover! Where would they be? What loss would they have to bear then? How would they bear it?

Still he saw them tossing about on the rough moon-lit sea, until, when the fourth watch of the morning was near, he resolved to give them a proof of his power, which, in after years, every moonlight night, and every fresh burst of life's storm, would bring to their minds. They, looking across the stormy waves, beheld him walking toward them on the sea; and they cried aloud with fear and trouble, for their Lord was coming to them strangely, in no familiar manner. Peter, bolder than the rest, attempted to go to meet him, but his courage failed, and he would have sunk but for the outstretched hand of his Master. When they entered into the boat, the wind ceased, and they, not considering the miracle of the loaves and fishes, were sore amazed within themselves, beyond measure. Their Master, possessing this marvelous power, still refused to be made a king! Their hearts could not perceive why he steadily opposed all such ambition.

They landed on the plain of Gennesaret, and walked northward to Capernaum, where they were met by numbers of those who had been fed in the desert the day before. It was the first day of passover, a solemn Sabbath, and Jesus taught in the synagouge openly, and without any opposition, except the murmurs of those who were disappointed by his steady rejection of their desire to proclaim him king. His most hostile enemies, the Pharisees, were necessarily absent at the passover in Jerusalem But from that day many of his disciples in Galilee left him, not being able to hear or rather to understand the sayings, and the reproaches with which he met them. "Ye seek me," he said, "because ye did eat of the loaves, and were filled." Their love for him was too earthy to bear the test he proposed to them, so they went back, and walked no more with him.

"Will ye also go away?" asked Jesus, sadly, of his twelve apostles. "Lord, to whom should we go?" cried Peter; "thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." "Not all," he answered; "have not I chosen you twelve, and one of you is a devil?" Already he could point out the traitor in his little camp. Probably Judas had made himself unusually busy the day before in urging on the crowd to make him king by force. They all longed for him to assert his claims; his brethren were constantly urging him to manifest himself; John and James asked him to promise them the chief places in his kingdom; but Judas looked forward to be the treasurer of all the wealth of the Messiah King of Judea, and no disciple had been so reluctant to obey, when he constrained them to set sail and leave him alone with the multitude. "Have not I chosen you twelve, and one of you is a devil?" Judas was to live in close fellowship with him for a whole year longer; but even Christ could not cast out of him this demon of covetousness, whilst he was cherishing it in his secret heart.

CHAPTERS X AND XI.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

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1. To what city did Jesus return after his journey?

....

2. From what did Jesus teach the people by the sea?

....

3. In what form or method did he give his teachings?

....

4. Where did Jesus sleep on that evening?

....

5. What arose while he was sleeping?

....

6. What took place after a rebuke by Jesus?

....

7. Near what village did they land?

....

8. What suffering man met Jesus near the shore?

....

9. What did Jesus do for this man?

....

10. Into what did the evil spirits go?

....

11. Upon whom did Jesus work a wonderful miracle when he returned to his own city?

....

12. What city did Jesus revisit soon after?

....

13. At what in the people of this city did Jesus marvel?

....

1 . Of whose death did Jesus learn on his return?

....

15. To what place did Jesus and his disciples go after this news?

....

16. To how many did Jesus give food at this place?

....

17. How many loaves of bread were used at that time?

....

18. How did Jesus go to his disciples in the night after this?

....

THE CHARITY OF DORCAS—In the picture Dorcas, a woman full of good works and an earnest disciple, is seen distributing her alms in true charity among her poor neighbors at Joppa.—(Acts ix. 26.)

CHAPTERS XII AND XIII.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

Jesus left Capernaum, where he had lived for a year, and went to the .... of Galilee, to a place not far from the Great or .... Sea. But even here he could not be hid, for a certain ...., who was not a Jewess, but a ....came beseeching him to cast out the .... from her .... From this place Jesus again went eastward to the shore of the Sea of ...., not on its western, but its .... side, where .... was ruler. Here the people were now ready to receive him, and followed him in great crowds. At this time Jesus cured a .... who had also an impediment in his .... Three days the crowd was with Jesus, listening to Jesus, and before sending them away he .... them all with a few loaves and fishes. Soon afterward Jesus went to .... on the north of the Sea of ....

.... There he cured a .... man. He went to the far north, to the city of .... Philippi, close by the great Mount .... There he stayed some time teaching his disciples and the people. He led three of his disciples ...., ..., and .... up the mountain for .... As he prayed a .... shone upon his face, and his garments became .... Two great prophets .... and ....were seen by the disciples talking with Jesus about his approaching ....; and a voice from heaven was heard saying, "This is my beloved ...." From this place Jesus went on a visit for the last time to .... by the sea where he had lived for a year. He then went on to .... to attend the Feast of ...., where he suddenly appeared during the feast in the .... The rulers were angry at him, and tried to .... him. One of these rulers, named ...., the same man, who before had come to Jesus at ...., was secretly his friend, and privately aided him to avoid his enemies.

CHAPTER XII.—IN THE NORTH

DURING this quiet week, with his enemies away, Jesus was busily occupied in the plain of Gennesaret and the region lying about, where, as he passed along the roads or through the streets, sick people were laid, that they might touch if it were but the hem of his garment. But this undisturbed, unopposed course of kindly healing and of teaching ended as soon as the Pharisees hastened back from Jerusalem, not willing to remain at home until they had got him into their power. They began by accusing him of setting aside the tradition of the elders—an accusation he did not deny. But he answered them sternly, calling them hypocrites, and pointing out how they set aside the commandments of God. He deeply offended them by this reply, and the old danger of dwelling in Capernaum revived in greater force. Besides this, it was well known that Herod, the murderer of John, had a great desire to see Jesus; Joanna, the wife of Herod's steward, probably warning him of this danger. Herod's city, Tiberias, was on the western coast of the lake, south of the plain of Gennesaret, where Jesus had lately been journeying. It was not more than ten miles from Capernaum; and our Lord must often have been very near it, though it does not seem that he ever entered it.

It was only a few weeks since Jesus had been compelled to quit Jerusalem and Judea; and now he found it needful to withdraw from the busy, crowded coasts of the lake of Galilee, and to seek the west of Galilee, where he was less known, and where he could quietly instruct his apostles, who as yet knew little of the message they were to teach when he was gone. He went further north than he had ever traveled, to the very confines of the Holy Land, and to the shores of the Mediterranean Sea, so vast and limitless, compared with the little Lake of Galilee. But even here he could not be hid; for a certain woman, no Jewess, but a Gentile, who had already become acquainted with his name, no sooner heard of him than she came, and, falling at his feet, besought him to heal her daughter, who was possessed by a devil. Jesus did so, as a recompense of her own faith, praising it, as he had done the faith of the Roman centurion, no doubt to the bewilderment of his disciples, who did not yet know, what the Samaritans had known, that he was the Saviour of the world.

From this northwestern limit Jesus and his disciples, probably never staying long in the same place, made their way gradually back to the eastern shore of the lake of Galilee, where they were in the tetrarchy of Philip. The country through which they passed was more beautiful than the more southern parts of Galilee. They journeyed under the range of Hermon, and passed the high hill of Bashan, with the upper Jordan and the waters of Merom on their left hand, in the month of May, whilst the harvest was going on. A time of rest and possible happiness. Who was there besides the chosen twelve we do not know. Where they tarried and lodged, what route they took, we do not know. But at length they reached that inhospitable coast, where once before the inhabitants had besought the Lord not to sojourn with them.

But the fierce demoniac, whom Jesus had left to bear witness of him, had changed the minds of the people with regard to a second visit from this mighty prophet. They were now willing to receive him, and they brought to him a man who was deaf, and had an impediment in his speech. He led him away from the crowd, who in this country must have been half of them heathen, with no motive influencing their coming to him save that of curiosity. For the same reason, probably, to avoid the danger and distraction of a number of curious followers, he bade the man and his friends to tell no one of his cure; but they, not at all understanding his motive, proclaimed the miracle about all that region. Great multitudes in consequence came unto him, having with them lame, the blind, dumb, maimed, and many others, and he healed them all, even though many of them were heathen, as if now he would teach his disciples that the blessings he brought to earth were not to be confined to the Jewish nation. And the people glorified the God of Israel.

Three days this mixed multitude remained with Jesus. He appears to have been dwelling upon one of the mountains on the shore of the lake, sleeping in the open air, as they must have done, for it was now the early summer, and the nights were warm. On the third day, when their provisions were exhausted, he said to his disciples, "I have compassion on this multitude, and I will not send them away fasting, lest they faint by the way." We often wonder how the disciples could have been so dull as to answer in the manner they did, after the feeding of the five thousand on the passover eve. But we must remember that in the former case the crowd consisted only of Jews, to whom they considered the Messiah sent; in this the multitude was more than half heathen, of the same race as those who had rejected Christ when he first landed on their shores. The disciples were jealous of these heathen followers, who brought discredit upon their Master among his own nation. They probably thought it improper for him to eat as he did with publicans and sinners, though they were at least sons of Abraham, whilst these were Gentiles, who had no part in the Messiah. More willing would even Judas have been to exhaust their little purse in buying bread than see him feed them as he had fed his own people.

But Jesus could not be influenced by any such reasons. These, like the Jews, were also as sheep without a shepherd. He repeated his miracle for them, spreading a table for them in the wilderness, as he had done for his fellow-countrymen, noticing the women and children, who were won to him by his tenderness, giving thanks to the Father of all, as though all there were his children, as well as the descendants of Abraham, his ancient friend. There seems to have been no excitement among them as there had been among the Galileans, who had wished to make him a king by force. The disciples themselves did not seek to fan any such excitement. The crowd separated at his bidding, and he passed over the lake into the near neighborhood of Magdala, a village within two miles of Tiberias, Herod's chief city. We know he had friends in Herod's household; and during the three days he had been staying on the opposite shore he might easily have received tidings that there was no immediate danger in thus venturing into the close neighborhood of Tiberias.

But though we cannot suppose that the Pharisees from Jerusalem had remained so long in Galilee, other Pharisees, whose hostility they had aroused against Jesus, very soon discovered his return among them, and came to him with the old demand for some sign from heaven. Some Sadducees were now joined with them, a sect with still greater political power than themselves, as the high priests and their families and most of the aristocracy were at this time belonging to it, though it possessed very much less religious influence over the nation. This union of political with religious power made the danger still greater to Jesus; and once more he was compelled to leave the western shores and seek safety in the comparatively friendly country of Philip, the tetrach of Iturea.

On the eastern banks of the upper Jordan, close upon its fall into the lake of Galilee, still in Philip's dominions, stood Bethsaida; and our Lord, who was now retracing his steps to the north, where he had before spent some time afar from his enemies, came to this place on his way. A blind man was brought to him, and he took him by the hand and led him out of the town to restore to him his sight; then bade him neither to go back to the town, nor to tell it to any of the townsfolk. He wished to avoid, if possible, any stir in this place, where he was so well known; for it was not more than an hour's walk to Capernaum, which he had not visited since the Pharisees had returned to it, after the passover. Almost as a fugitive now he was passing through a town where he had done many of his mighty works, and many of whose inhabitants had eaten of the food he had multiplied by miracle in the wilderness. Already his heart was heavy with the woe he afterwards pronounced against it. Here he must hide his miracle of restoring sight to one blind man, where hundreds had been witnesses of greater works than this.

JESUS AND THE PHARISEES.

Heavy-hearted, his disciples following him with bewildered spirits and disappointed hopes, Jesus went on northward to the villages near Cæsarea Philippi, a summer city, which Philip the tetrarch had built among the hills of Hermon close to the easternmost source of the Jordan, where a great spring at the foot of the mountain forms the river Jordan rushing through the thickets on the hill-side. It was the loveliest spot whither the wanderings of Jesus had led him. The sultry heat of the lake of Galilee was here exchanged for the cool shadows of groves of trees, and its sandy shores for a carpet of turf. Numberless brooks wound through the fields, scarcely to be dried up by the summer sun; for far above them rose the snowy peak of Hermon, glistening against the burning sky. It was such a place as he must have delighted in, if his heart had been less wounded by enmity, and his spirit less clouded by the sure end which he saw coming nearer and nearer upon him.

He did not here hide himself, as he had done near Capernaum. He called the people about him—the summer crowds, who had probably come north from the hotter atmosphere of the lower lands—and asked them, among other teaching, "What shall it profit a man, if he gain the whole world and lose his own soul?" a solemn question for these holiday-makers to consider. It was here that Peter declared emphatically that he believed his Master to be the Messiah, the Son of the living God, in spite of all his own disappointment, and the mysterious deeds and sayings of his Lord. But when Jesus proceeded to speak more plainly to his apostles of the certain death which must be the end of the enmity which he excited, Peter could not bear it. He knew that as the Messiah his Lord had power to subdue his foes; nay, the prophecies declared that so should the Messiah act. It seemed to him so extraordinary a contradiction, not only of his own hopes, but of all the prophets had said concerning it, that he began to rebuke his Lord. Jesus so answered him that never more did any of his disciples interfere by remonstrance or objection to anything their Master did. "Let us go also, that we may die with him," was all they could say, when he seemed to run into needless danger.

CHAPTER XIII.—AT HOME ONCE MORE.

BUT though Jesus had rebuked Peter, he knew well the condition of mind that had made him speak so rashly. Six days after he took him with John and James into one of the high, solitary peaks of the range of Hermon, under which they had been sojourning. The ascent was a long one, and all the stillness of the mountains gathered round them as they climbed higher and higher into the purer air. They could see stretching southward their own land, which offered no sure resting place to their Master. The white snows glistened above them, and all the solemn influences of silence, and loneliness, and separation, wrapped them round. They forgot the sorrows of the past weeks as the Lord prayed with them on the mountain-height, lifted far above all the cares and ambitions of the earth beneath. Then, as Jesus prayed, a glory shone about him, which transfigured his beloved face, and made his raiment white and glistening as the snow, which dazzled them in the sunshine. And whilst, with dazzled eyes, they gazed upon him, two forms of Moses and Elijah, the greatest of the prophets, appeared to them talking with Jesus. Their wondering ears heard them talk, not of the triumphs and conquests of Messiah's kingdom, but of the death which they shrank from thinking of. How long they listened to this heavenly discourse we do not know; but at length, sore afraid as they were, Peter spoke, not knowing what to say. "Master," he said, "it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elijah." Never would he choose to go down to the earth and common life again, if this heavenly vision would remain. Even then, as he finished speaking, a cloud overshadowed them, and a voice was heard to come out of the cloud, "This is my beloved Son; hear him." And suddenly all had vanished, and there was no man any more, save Jesus only, with themselves.

It seems as if they stayed all night in the solemn stillness of the mountain, listening to much their Master had to tell them, and asking him such questions as came first to their minds. He told them that he should rise again the third day after the chief priests and Pharisees had slain him; but they kept that saying with themselves, questioning what it meant, and not venturing to ask him for his meaning. When the morning came they began their long descent to the valley below, at every lingering step drawing nearer to the stir and tumult of life, which they had desired to escape from, and which seemed so much poorer and more paltry than it had ever done before.

As they drew near to the valley they saw a great multitude of people surrounding the rest of the disciples; but as soon as they themselves were in sight, all the crowd, beholding Jesus, were greatly amazed, and, running to him, saluted him. It would seem as though some gleam of the indescribable glory still lingered in his face, as the face of Moses shone when he had been speaking with the Lord in Mount

Sinai. Some scribes were there who had been questioning the nine apostles, and Jesus asked them what they wanted. One of the crowd replied that he had brought his son, who was possessed with a devil, and as the Master was away, he had asked his disciples to cast him out, and they could not. Very probably they had attempted to do so, and had failed, so arousing a great excitement among the bystanders. The poor father's hope had been crushed, and his faith weakened, if not destroyed. "O faithless generation!" cried Jesus, "how long shall I be with you? how long shall I suffer you? bring him unto me." Then, speaking to the father, he said, "If thou canst believe, all things are possible to him that believeth." He, looking into the divine face before him, cried out with tears, "Lord, I believe; help thou my unbelief." That was enough; his son was restored to him, and Jesus went into the house where he and his disciples were sojourning, worn out with the exhausting events of the day.

A GLORY SHONE ABOUT THEM.

After this Jesus returned quietly through Galilee, wishing no man to know it. Some of his disciples, on this journey, disputed among themselves as to which should be the greatest, so little prepared were they for the end which he foresaw so plainly. He taught them what that end must be, but they did not understand him, and were afraid to ask him. But we must remember that the nine had not heard of the solemn transfiguration on the mount; for Jesus had straitly charged the three that they should tell no man.

As they approached Capernaum they found that at last it was safe to enter it after their wanderings, and to be at home once more. The hottest months of the year were come, when there was almost a burning heat in the valley of the Jordan, and on the shores of the lake of Galilee ; and very likely the wealthiest and most influential persons of the towns on the lake were gone away, or, at least, were less inclined to active exertions. Neither do any crowds seem to gather about Jesus, who indeed kept himself aloof from any public display. He spent his time in teaching his disciples and such persons as came to him, trying to prepare their minds for what was to come, and to fit them for their future work. A peaceful, happy few weeks for Mary, who had her Son again beside her for a little while; yet her heart would sink often as she heard his sayings, and began to see with a mother's fearful eye that no throne awaited him in the city of David.

It seems to have been his last sojourn in Capernaum, a quiet breathing time, in which he could taste once more the peace and rest of a home. Children were about him; and besides his mother, the women who were his friends and disciples, and whose greatest goodness was to minister to him. We may suppose that some of the apostles would resume for the time their fishing on the lake, and that James and John would dwell again under their father's roof. When they gathered together in the cool of the evening Jesus taught them the mysteries of the kingdom of God, not in parables, as he taught others. Now he put into precept and commandment that which he had set before them by his example. They were to tread in his steps, to go about doing good; to find it more blessed to give than to receive; to forgive their enemies; to be perfect even as their Father in heaven was perfect. Hard lessons! Yet the seed fell upon good ground, and, hidden there for some months, finally brought forth fruit a hundred fold.

ON THE HOUSETOP.

Before long, however, the peace of this short truce with his foes was disturbed by the approach of the autumnal Feast of Tabernacles. It was that joyous feast, after harvest and before the rains of winter, which attracted so many of the country folks up to Jerusalem, to dwell in booths for a week; when each worshiper carried to the temple branches of citron and myrtle, willow and palm, in his hands; and each day a glad procession attended a priest to fetch water from the pool of Siloam in a golden pitcher, to be afterwards poured at the base of the altar. Even the nights were made jubilant with services in the temple, the lights in which lit up the housetops of Jerusalem with their booths of thick branches, and shone afar off in the darkness; whilst the sound of song, and the music of harps and lutes, cymbals and trumpets, echoed far and near in the stillness of the night.

The brothers of our Lord, who would naturally be more impatient even than his other disciples for a public assertion of his claims, now began to urge him to go up to the feast, which they were about to attend. We cannot suppose that they did not believe in him at all; they knew him to be mighty in works and in words; and they desired ambitiously that he should display his power to his disciples in Judea, though they could not have been ignorant of the danger he must run. But as yet they did not believe him to be the Son of God. They could not understand his conduct, in claiming so much, yet refusing to be made a king, or at least the leader of a popular party against the Romans. Possibly they may have thought that if Jesus joined the caravan of pilgrims starting for the feast, he would not be able to withdraw himself from their enthusiasm, and would be carried forward to Jerusalem as their Messiah, when multitudes, who hated the Roman yoke, would rise to join him, and he would be forced to assume the position they wished for him to take.

But Jesus, discerning their motives, bade them go up to the feast alone; whilst he remained behind in Galilee, until after the caravan, with its ever-increasing band of enthusiastic pilgrims, had gone on. Then, with his own little band of faithful friends, he set out for Jerusalem through Samaria, the nearest and least frequented route. In fact, no other pilgrims were likely to choose this way; for when Jesus himself sent forward some messengers to a village in Samaria, to make ready for them, the inhabitants would not supply them with any necessaries, would not even receive them into the village, because their journey was toward Jerusalem. But when James and John asked if they should not copy the example of Elijah, and call down fire from heaven above to consume them, Jesus rebuked them, uttering one of the sayings which all his life through had been his motto, "The Son of man is not come to destroy men's lives, but to save them." And they went to another village less bigoted, where, perhaps, he was known as the prophet who had passed by that way early in the year.

At the feast there was a good deal of argument and discussion about Jesus. He was sought for in the temple, amid the worshipers with their palm branches, but he was not to be found. Quietly all the people were talking about him, some saying, "He is a good man;" others, "Nay, but he deceiveth the people." The Pharisees had already widely spread their opinion that he was an impostor, and his miracle deceptions, by which the people were misled. But no one spoke openly of him for fear of the Council, who possessed the dreaded power of casting an offender out of the synagogue, a punishment similar to that of excommunication.

In the midst of the feast, however, Jesus appeared in the temple, not quietly either, but openly in his office as teacher and prophet. The people were amazed at his boldness, and equally amazed at the inactivity of the rulers, who seemed reluctant to interfere with him at the first. They were in truth privately planning how to take him; but the feasts were so often the occasion of riot and confusion that they sought rather to lay hands on him in secret, so as to avoid any open disturbance. This the constant presence of his disciples and friends from Galilee made impossible during the week of the feast. On the last day, that great day of the feast, when the priests marched seven times round the altar, singing Hosannah, and the leaves were shaken off the willow boughs in the hands of the worshipers, and the water from Siloam was poured for the last time on the altar, then Jesus stood forth, before the crowded congregation, and cried, "If any man thirst, let him come unto me and drink."

Many of the people upon hearing this saying, and feeling the awful courage of any prophet standing thus in their midst, and crying aloud words of such meaning, could not but believe that he was of a truth the Christ. Others asked, "Shall Christ come out of Galilee?" And there was a division among them, some being even willing to take him; but no man laid hands on him. The temple officers, who had been sent by the Sanhedrim to arrest him and bring him before them, were so impressed by his words and manner of speaking, that they dared not touch him, but chose rather to return to their masters, and own that never man spake like him. The Pharisees answered sharply that they, too, were deceived, though none of the rulers or Pharisees had believed on him; none but the common people, who were too ignorant to know the law. Nicodemus, who was his disciple, though secretly, now ventured to remonstrate, but met with a sharp and sneering reply. After which every man went home· and Nicodemus probably took care that Jesus should be warned of the plots of the Pharisees.

CHAPTERS XII AND XIII.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date] ______________________

1. To what part of Galilee did Jesus go from Capernaum?

. . . .

2. Near what great sea did he visit?

. . . .

3. Who came to Jesus, praying for help, in that place?

. . . .

4. Whom did she ask Jesus to cure?

. . . .

5. What did Jesus praise in this woman?

. . . .

6. Near what lake did Jesus go from that place?

. . . .

7. Which side of the lake did Jesus now visit?

. . . .

8. Who was the ruler in that country?

. . . .

9. Whom did Jesus cure in that country?

. . . .

10. What earlier miracle did Jesus repeat for the people of that region?

. . . .

11. Near what city did Jesus cure a blind man?

....

12. What place in the far north did Jesus visit?

....

13. What great mountain stands near this place?

....

14. What three disciples did Jesus take up this mountain?

....

15. What came upon the face of Jesus while he was praying?

....

16. What two prophets were seen with Jesus?

....

17. What did a voice from heaven say?

....

18. Afterward, whom did Jesus set free from an evil spirit?

....

19. What former home did Jesus now visit for the last time?

....

20. What feast did Jesus attend after this?

....

21. In what city was this feast held?

....

22. In what building during the feast did Jesus suddenly appear?

....

23. Who among the rulers was privately a friend of Jesus?

....

THE TRUE VINE.

"I am the vine, ye are the branches."—John XV, 5.

MARY MAGDALENE AT THE SEPULCHRE.

" As she wept, she stooped down, and looked into the sepulchre."—John XX, 11.

CHAPTER XIV.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

While Jesus was visiting and teaching in ....
.... at night he went out of the city to ....
.... on the Mount of ....
where he was safe among friends. During the day he sat in the
..............................of the temple and taught the
people. Some of the Pharisees became so angry at him that they
picked up .... to throw at him, but
he escaped from them. As he was passing out of the ....
.... on the .... day, he met
a man who was ...., Jesus mixed up
some .... from the street, and placed
it on the .... of the man; then he
said to him. "Go, wash in the pool of ....
.........." The man washed, and his ....
.... were opened. The ....
were very angry, because Jesus had done this on the ....
.... day, and said "This man is a ....
.............." They asked the ....
man, what he thought of Jesus, and he answered, "He is a ......
.........................." After this Jesus sent out ....
.... men to preach in the villages of ....
.... Some of the time he made his home with a
woman named .... and her sister
................, at .... Jesus remained in and near
Jerusalem until the feast of the ....,
which was held in the .... After
that he went away again to the river..............................,
at the place where he had been baptized. The country across the
river was called .... and here he stayed
preaching for some time. In his teaching he gave a number of
parables, such as the Lost ...., the
.... Son, and the Unjust ....
....

CHAPTER XIV.—THE LAST AUTUMN.

FROM that time Jesus appears to have spent his nights out of Jerusalem, only venturing to appear there in the daytime, when his friends were about him. On the eastern slope of the Mount of Olives, about two miles from Jerusalem, was a small village called Bethany. This low mountain was henceforth to be his favorite haunt and this village his most frequent home. There lived in it a family of friends whom he loved dearly, with a marked and special friendship. They were people of some importance, and were well known in Jerusalem; and it was now, probably, that they often received him into their house as their beloved guest.

Early on the first Sabbath day, after the feast of the Tabernacles, Jesus came to the temple, and sat down to teach in the treasury, which was a colonnade surrounding the court for women, the usual place for worship. Here, of course, most of the congregation could both see and hear him; and especially those who paused to cast in their gifts into the trumphet-shaped chests which stood against the wall. His teaching was interrupted by the questions and remarks of the Pharisees, who grew more and more malicious, until, at length, after calling him a Samaritan, and telling him he had a devil, they madly gathered up the stones which were lying by to be used in repairing part of the building, and would have stoned him to death in the courts of the temple itself, had he not hid himself from them, and passed by through their midst. No riot ensued, for, now the feast was over, the great mass of people were dispersed; and this, probably, gave them the courage to attack him thus suddenly and openly.

But no danger to himself could hinder him from a work of mercy. As he was passing from the temple his disciples called his attention to a blind man, who was, perhaps begging at the gate by which they left the temple.

From this gate, which was at the northwest of the temple enclosure, there ran a causeway down into the lower city, where the poorer classes, to whom the blind beggar belonged, had their shops and houses. The disciples asked him which had sinned, the man or his parents, that he should be born blind. Jesus answered them this blindness was no effect of sin either in himself or his parents; and, repeating the words with which he had begun his sermon in the temple, "I am the light of the world," he anointed the poor man's eyes with clay, and bade him go to wash in the pool of Siloam. Siloam lay south of the temple mount, and many a joyous procession had gone down to it for water during the feast. The blind beggar had to make his way through the busiest streets of the lower city, his eyes smeared with the clay. He must have been very well known in this poor neighborhood, and when he came back from Siloam, with his sight restored, there was a great excitement. Some among them disputed whether he was the blind beggar or no. They gathered about him, asking how his eyes had been opened, and he told them frankly all he knew. This Jesus, who was spoken of as one of those impostors who deceived the people of Galilee by false miracles, was he who had restored sight to him, although he had been born blind.

The escape of Jesus from their sudden attack must have left the Pharisees in a state of irritated disappointment; and their vexation was certainly not lessened when a throng of people from the lower city brought to them a man upon whom such a wonderful miracle had been wrought at the very moment of his escape. They had been carefully fostering the opinion that Jesus was an impostor, and here was direct proof to the contrary. They could seize only upon the one point which might be made to bear an evil aspect—"This man is not of God, because he keepeth not the Sabbath-day." But some of the Pharisees themselves objected to this, asking, "How can a man that is a sinner do such miracles?" There was a division among them. They even referred to the beggar, asking him what he said of the man who opened his eyes. "He is a prophet," he answered, unhesitatingly.

"GO WASH IN THE POOL OF SILOAM."

Upon this they professed not to believe that the man had been blind, and they sent for his parents, both father and mother. They were timid people, poor, of course, in circumstances, and therefore the more afraid of being turned out of the synagogue, and so of losing their livelihood. They could not afford to be bold in behalf of their son. "He is of age," said the poor, trembling parents; "we know he is our son, and that he was born blind, but we do not know anything else. He shall speak for himself." It may have been, it probably was, the first time the man's eyes had seen his father and mother; he knew their voices, but their faces he now looked upon with his new power of sight, marveling, no doubt, at the strange world at once opened to him, and unable to read as we do the expression of those about us. The frowns of the Pharisees, the downcast timidity of his parents, the eager gaze of his old neighbors, were a strange language to him.

The Pharisees questioned and cross-questioned the poor beggar, but he was a man of shrewd common sense, and of great courage, perhaps the courage of ignorance. He maintained firmly, that one thing he did know, whereas he was blind, now he could see. The blue heavens above, the splendor of the temple, the smoke rising from the altar, all those things of which he had heard so often, he could now see. At length, after being badgered into what seemed an outbreak of insolence from so mean a person, he cried, "Why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." Not long before the Pharisees had said to Jesus, "Thou art a Samaritan, and hast a devil!" These last words of the beggar so exasperated them that they immediately pronounced against him the sentence of excommunication, which, besides depriving him of his right as a Jew, would make him an alien and outcast in his father's house, among those kinsmen whose faces he had never yet beheld, but who would now turn away from him with shame and terror. Better for him if he had been left a blind beggar sitting at the gate of the temple.

But Jesus, who had bestowed upon him this blessing, now turned by the bigotry of the Pharisees into a curse, no sooner heard that he had been cast out of his synagouge, than he sought for him in his loneliness and misery. The blind man had boldly maintained that Jesus of Nazareth was a prophet come from God, in the face of those who were striving to put him to death. So when Jesus found him, stripped of love and religious rights, without father or mother in the world, and shut out from the temple and its sacrifices for sin, he revealed himself to the wretched man as being not a prophet merely, but the Son of God, that God from whom the sentence of excommunication seemed to cut him off. There was no need of the temple and the sacrifices for him, if he would but believe in the Son of God, who was greater than the temple. "Lord, I believe!" cried the man, as he worshiped him who had opened his eyes. And now, probably, as he was cast out of all other fellowship, he would be admitted into the circle of the disciples, who were willing to brave any penalties threatened by the Pharisees, and who already formed a little society of their own.

From among the disciples who had been with him at the Feast of Tabernacles, Jesus had chosen seventy, and sent them by two and two on a similar missionary tour to that short journey of the twelve apostles, which had been made in Galilee in the spring. The Jewish tradition was that God had ordained seventy nations to inhabit the earth, and Jesus may have chosen this number to indicate that his mission was not to the Jews only, but to all the world. The seventy were directed to visit certain villages, whither Christ intended to go himself, chiefly in Judea, where he appears to have remained until about the middle of December.

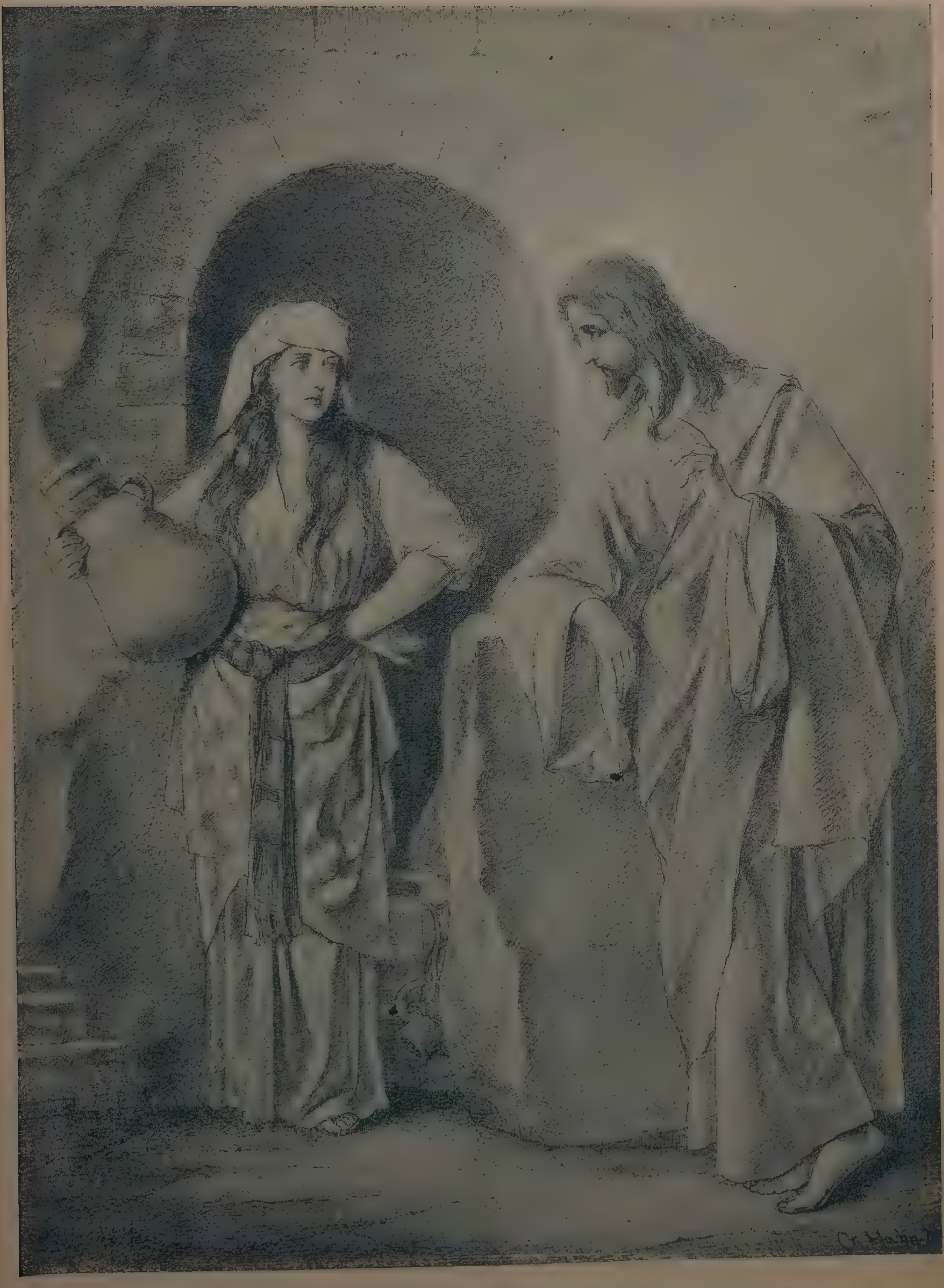
Judea had little of the beauty which made Galilee so dear to Jesus, and it possessed none of those early associations, which make all men cling to the place of their early childhood. The hills of Judea are bleak and bare; the season was that of the sad and waning autumn, when the drought of summer was not repaired by the winter's rains. The people, though more polished, were less trustworthy and less independent than the Galileans. Society was more corrupt and artificial; and Jesus mournfully likened the religious leaders to whited sepulchres, full of dead men's bones, and declared that they made their proselytes tenfold more the children of hell than themselves. The political condition of the country was even worse than in Galilee, where there was at least a Jewish tetrarch. Judea was under a Roman ruler, and its fortresses were filled with Roman soldiers. Riots against Pontius Pilate were frequent. Robbers infested the roads; and even between Jerusalem and Jericho, a highway between two chief cities, it was no uncommon occurrence to fall among thieves.

How Jesus avoided the snare of his enemies during these two months we are not told. But we must recollect they had no legal power to put him to death; they had failed in crushing him by a sudden outbreak in the temple; and the number and faithfulness of his followers preserved him from secret assassination. He passed from village to village, always dogged by the Pharisees, who hoped to catch something out of his mouth, that they might accuse him to Pilate, who, though he did not trouble himself to interfere with a Jewish prophet, would speedily put an end to any political agitator.

There was constantly some danger of Jesus appearing to him in this character, from the innumerable multitudes which gathered about him wherever he appeared; always a perilous sign when a coutry is ripe, as Judea was, for rebellion.

It was during this time that Jesus probably made that visit to Bethany, when Martha is first mentioned as receiving him into her house, and being so much cumbered about much serving as to speak somewhat sharply to him, though he was both her Lord and her guest. "Lord, dost thou not care that my sister hath left me to serve alone?" she asked. "Bid her therefore that she help me." No doubt he had seen all this house-pride and hospitable impatience before, when his cousins in Nazareth had made feasts for their friends; and we can fancy him smiling at the hurried and weary woman. "Martha, Martha," he answered, gently, "thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that better part, which shall not be taken away from her."

Once again, during these two months, the old blasphemy revived, that he was casting out devils by the prince of devils. The old accusation of breaking the Sabbath was also renewed. He was in some village church, where he saw a poor woman bowed together so that she could not lift up herself. He did not wait for her to ask for help, but called her to him, and laid his hands upon her, and immediately she was made straight. The ruler of the synagogue was very indignant, and addressing the people forbade them to come to be healed on the Sabbath day. "Hypocrite!" cried the Lord; "doth not each of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on



CHRIST AND THE WOMAN OF SAMARIA.

"Whosoever drinketh of the water that I shall give him shall never thirst."—John IV, 14.

"IN MY FATHER'S HOUSE ARE MANY MANSIONS."—John XIV, 2.

the Sabbath day?" For once all his adversaries were ashamed; and all the people rejoiced for the glorious things that he had done.

The winter was now come, and with it the feast of the Dedication of the Temple. This feast, like that of Purim, was not one appointed by the law of Moses, and therefore it was not generally kept by the Galileans, or the Jews living far from Jerusalem. It was celebrated in honor of the reconsecration of the temple after a terrible and shameful pollution of it a hundred and sixty-six years before Christ. Comparatively a modern festival, it was, however, a time of great mirth and gladness; and it was called the Feast of Lights, from the custom of illuminating the city during its celebration. Once more Jesus resolved to show himself openly amidst his deadliest foes. There was a colonnade running round the court of the Gentiles, called Solomon's porch, which afforded shelter from the cold winds of winter. Here he chose to walk to and fro, teaching, as was his custom, those who crowded about him to learn. The Pharisees surrounded him in this place, asking him to say plainly if he were the Christ, or Messiah, probably with the hope that he would claim this kingly title, and so lay himself open to an accusation before Pilate. The Lord's reply afforded them no such ground, but he uttered words which excited their fiercest anger. Again they took up stones to stone him; but he escaped out of their hands, and left Jerusalem to enter it but once more.

Jesus now withdrew altogether from Judea, into the place beyond the Jordan, where John had at first baptized. It was in the same valley, beside the same river, where he had spent the first summer of his public life, whilst John was still alive, and teaching and baptizing not far from him. Only twelve months had passed since he had left that quiet retreat, to enter upon a career full of change, of wanderings, of increasing difficulties and dangers. His enemies had laid in wait for him; had never wearied of hunting him from place to place; had three times attempted his life at the feasts. His own kinsmen did not fully believe in him; his numerous friends were bewildered and dissatisfied, and his disciples, though still faithful to him, were disappointed, and looked anxiously into the future. It was wintry weather; the sky was heavy with clouds, and storms swept across the land. The summer seemed also to have faded out of his life; all that gladness with which his God had crowned him above his fellows. Poor, homeless, and an exile; rich only in the friendship of a few fishermen and peasants who made themselves homeless and exiles for his sake; with a traitor always at his side, and a host of deadly foes conspiring against him; thus Jesus passed the last winter of his life in the country called Perea.

ANIMALS USED FOR SACRIFICE.

Whilst he was in Perea many people came to him, who remembered what John the Baptist had said of him. John had not yet been dead twelve months, and the anger of the people against Herod had not yet died away. Many of them believed on Jesus, as he went about, according to his custom, from village to village, teaching, in homely parables, which took firm hold of the minds and memories of his hearers. Very possibly the Pharisees sought to get Herod to arrest him; but this he dared not do, so unpopular had he become by the murder of John. They tried, therefore, to frighten Jesus back into Judea, and they came to him with a warning: "Get thee out, and depart hence," they said, "for Herod will kill thee." But Jesus had certain work to do in that country, and he was not to be driven from it by their cunning or Herod's. One of the miracles he wrought at this time in Perea was in the house of one of the chief Pharisees of that neighborhood, where he had been invited, that they might watch him. It was the Sabbath day, and a man was set before him afflicted with dropsy. As usual, Jesus did not hesitate to heal him, the lawyers and Pharisees finding nothing to say against his doing so. After this he gave both to the guests and to his host certain rules concerning feasts, which were very different from those usually observed. To this period also belong the parables of the Great Supper, the Lost Sheep, the Lost Coin, the Prodigal Son, the Unjust Steward, and the Rich Man and Lazarus.

CHAPTER XIV.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. While Jesus was visiting Jerusalem at what place did he stay at night?

....

2. On what mountain did this village stand?

....

3. In what part of the temple did Jesus teach through the day?

....

4. While going out of the temple, whom did Jesus find begging?

....

5. What did Jesus put on this man's eyes?

....

6. In what pool did he tell him to wash?

....

7. What change in the man took place after he had washed in that pool?

....

8. On what day did this miracle take place?

....

9. What did this man say that Jesus was?

....

10. How many men did Jesus send out to preach?

....

11. In what part of the land were they sent?

....

12. Who was the ruler of Judea at that time?

....

13. What woman received Jesus to her house?

....

14. What was the name of this woman's sister?

....

15. What feast did Jesus attend in the winter?

....

16. To what river did Jesus go after this?

....

17. What was the country beyond this river called?

....

18. Of what disease did Jesus cure a man in that country?

....

19. Name one of the parables which Jesus gave in that journey?

....

THE LOST PIECE OF SILVER—This beautiful picture illustrates one of our Saviour's parables. When the missing piece of silver is found, the searcher in her delight straightway calls together all her friends and neighbors to rejoice with her.—(Luke xv. 8, 9.)

CHAPTERS XV AND XVI.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

The two sisters named .... and .... who lived at .... had a brother named .... whom Jesus loved greatly. While Jesus was far away, near the river .... this young man fell .... His sisters sent word to Jesus, asking him to come, but he delayed his coming until .... had been dead .... days. Jesus stood before the tomb and said in a loud voice "...... .... come forth." Then he that was dead came forth living. Many who saw this .... and many more who heard of it, ... on Jesus. But this made the chief .... all the more angry. The high priest named .... said, "It is better that one should .... than that all the people should perish;" so they resolved that Jesus must .... Jesus knew of their purpose, and went for refuge to a little village among the mountains, called .... After staying there some time he crossed the river ....

.... into the country of Perea, and there taught the
people. In that country mothers brought their ....
.... to Jesus, for him to lay his ....
.... upon them and ....
them. A rich young man came asking "What ....
.... thing shall I do to have eternal life?" Jesus said
to him, "Go, ... all that thou hast,
and give to the ....; and come
.... me." The young man went
away sorrowful. Jesus said, "How hardly shall they that have
.... enter into the ....
.... of God!" Jesus and his disciples went toward
Jerusalem, on his last journey. He stopped at ....
.... in the Jordan valley. There a rich man, named
.... climbed a tree to see Jesus, and
afterward welcomed him to his ....
and promised to give .... of his
goods to the poor. A blind man named ....
...... at this city was given sight, and followed Jesus. Jesus
climbed the mountains with his disciples, and came to the village
of .... near Jerusalem, the home of
the two sisters .... and ....
...................., and their brother ....
.... There they made a supper for Jesus, and ....
.... broke an alabaster box of precious ....
.... upon the head of Jesus.

CHAPTER XV.—LAZARUS

LAZARUS, that name which Jesus had given to the poor beggar carried by the angels into Abraham's bosom, was also the name of a friend whom he loved dearly, and of whom his mind was at this moment full. About the same time that the Pharisees had come to him with their cunning stratagem to drive him into Judea, there had reached him a message from the home in Bethany: "Lord, behold, he whom thou lovest is sick." Martha and Mary, the sisters of Lazarus, did not, because they could not, urge their Lord to come to them. The peril was great. Nay, if he had gone at once he would have fallen into the very snare his enemies had laid for him. He stayed, therefore, two days where he was, teaching the people as usual, and betraying no design of leaving that place. But on the third day, when the danger was somewhat passed by, though his diciples still remonstrated with him for venturing again to Judea, he set out for Bethany. Thomas, the most timid and doubtful of the disciples, said to his companions, in a despair which proves the strength of his attachment to his Master, "Let us also go, that we may die with him."

It was a toilsome journey, hurriedly and secretly taken. The disciples, like other men in a country of foes, must have been anxious and uneasy, not altogether seeing the necessity of this new peril. The Lord himself was probably troubled and sorrowful, for he knew that Lazarus was dead, and he sympathized with the grief of his sisters. On the fourth day after his death he reached the village, but did not enter it, only sending a message to the sisters that he had come. The house was filled with Jews from Jerusalem, which was only two miles away, and Martha, as soon as she heard that Jesus was near, rose up, and went out to meet him, lest he should be unaware of the risk he was running. But Mary was too deeply sunk in sorrow even to hear that he who loved them was so close at hand. It was not until he sent Martha to her, who told her secretly, "The Master is come, and calleth for thee," that she knew he was there.

Mary did not possess Martha's characteristic caution and prudence. She rose up quickly, and hurried to seek Jesus outside the town where he was staying, without attempting to conceal her movements. A number of the Jews followed her, thinking she was going to her brother's grave to weep there. The whole company, weeping and mourning, came to the place where Jesus was waiting for Mary, in the midst of his anxious disciples. But the grief of the two sisters, and his own tears, saved him at this moment. They even wept with them, and exclaimed, "Behold, how he loved him!" In a sacred brotherhood of grief they led him to the cave where his friend had been lying for four days.

Some of them, who had known of the miracle performed on the blind beggar, asked among themselves if he could not have saved Lazarus from dying. But it was too late now. Here was the grave, with the stone laid upon it, beneath which the dead body had been decaying these four days. Even Martha objected to having the stone taken away. It may be that some among them had heard how the widow's son, at Nain, had appeared to come to life again when he was about to be buried; but how different that was to the case of a man so well known, who had been dead so long! Close by Jerusalem, too, where the rulers were seeking to put Jesus to death as an impostor!

But the stone was taken away, and all stood silent, looking on with awe. Did Jesus wish to see once again the form of his friend, now conquered by the last enemy, Death? He did not enter into the cave, but crying with a loud voice, which rang through the silence of the crowd and the stillness of the grave, he said, "Lazarus, come forth!"

How every heart must have throbbed! Was it possible that the dead ear could catch the sound, and the dead form move? Did they press round the cave, or shrink away in fear? We cannot tell; but the moment of suspense was short. They could hear a stir and movement within the sepulchre; and Lazarus, bound hand and foot with grave-clothes, and his face hidden from them by a napkin, appeared in the doorway on which all eyes were fastened. The deathly pallor of his face had vanished, and his eyes were bright again with life, before they could take away the cloth that hid it;

JESUS AT THE HOME OF MARTHA AND MARY, THE SISTERS OF LAZARUS.

and the limbs that had been bound in grave-clothes for four days were strong enough to carry him home to his house, across whose door-sill they had borne him in the stillness and helplessness of death.

Many of the people from Jerusalem who saw this miracle believed in Jesus. We may confidently suppose that for this night at least he was secure from all attempts to arrest him; and that he could safely stay with the friends he had so marvelously blessed. But some of the bystanders went their way at once to the Pharisees to tell them what had been done. The time was at last come when the chief priests began to take a more active interest in crushing this prophet from Nazareth. They were mostly Sadducees; Caiaphas the high-priest, and Annas, his father-in-law, a most powerful man, being at the head of the Sadducees. Hitherto they had regarded Jesus with contempt, as one beneath their notice. But one of their leading tenets was the denial of the resurrection; and this strange story from Bethany could not but be exceedingly repulsive and alarming to them. They took counsel together with the Pharisees to put him to death; and as they, the aristocracy of the temple, had much more political power than the middle-class Pharisees, their antagonism greatly increased the peril of Jesus. Caiaphas, the high-priest, was exceedingly emphatic upon the necessity of destroying him, saying sharply to the council, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

Jesus had two friends among these counsellors thus plotting his death, Nicodemus and Joseph of Arimathea; and possibly they gave him instant warning of his increasing danger, for he left Bethany immediately, and that home which he had made so happy, to withdraw to Ephraim, a town on the borders of Samaria, where at any hour he could cross the frontier and place himself beyond the reach of both Sadducees and Pharisees. He stayed there not many weeks, and then began his last farewell circuit through Samaria and Galilee, as it would seem rather for the purpose of visiting these places once more, than of teaching or healing. It was now the early spring, and the corn-fields of Samaria and Galilee would be already springing into life under the ripening sun; half-opened leaf-buds were green upon the trees; and the grassy turf was strewn with daisies, and lilies, and anemones of all colors. Probably he crossed the plain of Esdraelon, over which he had so often gazed from the hills of Nazareth. But we do not find that he ventured into any of the familiar villages; but rather, like one hunted as a partridge upon the mountains, the wandering Son of man turned aside out of Galilee, and descending into the deep valley of the Jordan, waited on the eastern bank of the river for his hour to come; that hour which was very soon to strike.

But even here he was not left alone in peace with his disciples. The spies, with whom he was always surrounded, came to him as usual with perplexing and difficult questions. "Is it lawful for a man to put away his wife for every cause?" they asked. Herod, as we know, had put away his wife to marry Herodias, much to the displeasure of his people, who regarded it as a scandalous act. This question of divorce was one angrily disputed among the people, and especially among the Pharisees. It could scarcely be answered without giving deep offence to large numbers of persons. Jesus declared that no man had a right to put away his wife except for her crimes, and thus gave occasion to his own disciples to venture upon a remonstrance to him, saying the case of the man was hard. But the women, who were the real sufferers under the law, were greatly pleased; and immediately upon his answer, so wise and just, becoming known, they brought to him their little children, both girls and boys. that he might pray for them. The disciples somewhat bitterly rebuked their enthusiasm, and would have sent them away, had not Jesus interfered, being much displeased. He had come to raise woman to her proper position, and to make little children the care of all who would enter the kingdom of God. He ordered them, therefore, to be brought to him, and having laid his hands upon their heads, and blessed them, he left the place; probably lest the enthusiasm of the women should create too great a commotion and cause disorder.

THE LOST PIECE OF MONEY

Not long after this there came to him a rich young man, a ruler of a synagogue, who had kept the law from his youth up, and wanted some good thing yet to do Quickly, Jesus put him to the test. "If thou wilt be perfect," he answered, "go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." He was exceedingly grieved at this reply, and went away sorrowful. Jesus, who, when he saw him, loved him, exclaimed mournfully, "How hardly shall they that have riches enter into the kingdom of God!" Upon that, Peter began to contrast himself and his fellow-disciples with this

JESUS, WHOM THE JEWS CRUCIFIED, LOVED LITTLE CHILDREN. DURING HIS LIFE HE WOULD CALL THEM UNTO HIM AND TAKE THEM INTO HIS ARMS AND TALK TO THEM.

rich ruler, saying, "Lo, we have left all to follow thee!" It was true; and Jesus must have felt deeply the faithfulness of his simple-minded followers. He promised them that they should receive the reward the young ruler had been seeking to obtain, even eternal life. But, as though he must check the vain hopes always at work in their hearts, he told them many that were first should be last, and the last first.

CHAPTER XVI.—THE LAST SABBATH.

LINGERING on the eastern banks of the Jordan till a few days before the passover, Jesus was there, no doubt joined by his mother, his kinsmen, and the women from Galilee, who had so often ministered to him, as they went up to Jerusalem for the feast. Numbers of pilgrims had already gone up before the feast-day to purify themselves; and both the chief-priests and Pharisees had given commandment that if any man knew where Jesus was, he should tell it. They wished to take him quietly, before the great masses of the people were gathered together in the Holy City; but they began to fear that he would stay away, as he had done the year before. They asked one another in the temple, "What think ye, that he will not come to the feast?"

Already Jesus was on his way, and was pressing onward, his face set toward Jerusalem. He went before his bewildered and troubled disciples, as though eager to get to his journey's end. The disciples were often depressed by his incomprehensible warnings, but still oftener they seem to have been dazzled by visions of some approaching splendor. Among the women who had joined them from Galilee was Salome, the mother of James and John. She came to beg a boon from him—that her sons might sit on his right hand and on his left in his kingdom. Though the rest were much displeased with James and John because of this petition, they had frequently discussed among themselves which should be the greatest; and possibly Judas, who kept the common purse, felt himself of more importance than the others, and at least certain of being treasurer in the coming kingdom. Jesus called them to him, and after telling that whosoever among them would be the chiefest must be the servant of all, he added the beautiful saying, in these striking words: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

THE PRODIGAL'S RETURN.

But what did his mother think of this kingdom of her son's? We do not know. She was now once more with him, treading the familiar yearly pilgrimage which they had taken together for so many happy spring-tides. Probably she partook more fully of the mood and spirit of Christ than his other friends; and though now and then there might be a flutter of timid hope in her mother's heart, his grave, sad face, and solemn warnings, must have prepared her for the darkness, not the splendor, of the coming hour.

The city of Jericho was a few miles from the Jordan, on the way to Jerusalem, standing in a magnificent grove of palm-trees, and amid gardens of balsam. Jesus was passing through the city, surrounded by a multitude of followers and curious spectators, when the chief of the tax-gatherers, a rich man, who was desirous to see him, ran before, and climbed into a tree; for he was little of stature, and, in spite of his wealth, possessed no favor or influence with his fellow-countrymen, that they should make way for him in the press. Jesus, coming to the place, looked up, and called him by name. "Zaccheus, make haste, and come down," he said; "for to-day, I must abide at thy house." Joyfully he descended from among the branches, and led the way to his dwelling-place. But at this all who saw it murmured. The man was a notorious sinner, one who had enriched himself by unfair means, besides engaging in an infamous trade. But Jesus had not called him without knowing his nature, and what influence he could exercise over him. A day or two before, when the rich young ruler had come to ask what more good things he should do, having kept the law from his youth up, Jesus had proposed to him as a test that he should sell all that he had, and give to the poor. We know how he shrank from giving up his riches. This very test Zaccheus adopted of his own choice. He stood up in the midst of his accusing fellow-citizens, and said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." If the cheating of Zaccheus in his tax-gathering had been on any large scale, this restitution would leave him a poor man indeed. Jesus, knowing how hard it was for a rich man to enter into the kingdom of heaven, said to him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham;" and he finished by perhaps his most beautiful and characteristic saying, "For the Son of man is come to seek and to save that which was lost."

BETHANY.

Probably Jesus stayed that night in the house of Zaccheus, and set out the next morning for Bethany. A numerous body of friends and pilgrims as usual gathered around him to accompany him up the steep and rocky road which led to the mount of Olives, under the brow of which stood the little village where Lazarus lived. The day before as he entered into Jericho, a blind man had heard him passing by, and asked who it was coming thus surrounded by a crowd. Now this blind man, with a comrade in the same plight, sat by the wayside, waiting for his approach. No sooner did they hear that Jesus of Nazareth was nigh, than they began to cry out to him, a shrill, piercing cry, which reached his ear, even amid the babble of the crowd. It was a strange cry in Judea. "Jesus, thou Son of David, have mercy on us!" Son of David! All who heard it knew what it meant; and many among them must have been offended. They rebuked the blind men, and charged them to hold their peace. One of them was a well-known beggar, blind Bartimeus; but he was the loudest in his petition, crying out a great deal the more in spite of their displeasure, "Son of David, have mercy on me!" Jesus stood still, and called the blind men to him, having compassion on them; and they, receiving their sight, followed him up the steep ascent to Bethany, glorifying God.

It was probably Friday when Jesus entered Bethany; and one quiet Sabbath day he spent there with his friends, Lazarus and his sisters. No doubt they had been forewarned of his arrival, and Martha, as once before, had been cumbered with household cares in his honor. For they made him a feast, in the house of Simon, a leper who had been restored to health by the Lord; and Martha served at this supper. It was only a few weeks since Lazarus had been called back from the grave; and this was the first opportunity they had had of giving him public honor and thanksgiving. The Sabbath was always a day of feasting and rejoicing among the Jews; and no doubt a large company was invited on this occasion—so large, perhaps, that Simon's house was chosen as being more commodious than their own. It is specially noticed that Lazarus sat at the table with Jesus; and that much people of the Jews knew that the Lord was there, and came out to see not him only, but Lazarus, whom he had raised from the dead.

Mary, wishful to show her love and devotion as well as Martha, who was waiting upon their Master, and counting nothing too costly to be spent for such a purpose, brought an alabaster box of very precious ointment, and breaking the box, anointed both his head and his feet with it, caring not to save a drop of the rare perfume for any other use. The fragrance of it filled the whole house where they were assembled. Some of the disciples, specially Judas Iscariot, felt indignant at this extravagance. For they were poor men, unaccustomed to luxury, and naturally intolerant of expensive whims, such as this act of Mary's seemed to them.

"Why this waste of ointment made?" they asked. Judas calculated how much it was worth, and said it might have been sold for three hundred pence, and given to the poor. These murmurs troubled Mary, who had thought of nothing but how she could best show her love to the Master. "Let her alone," said Jesus; "against the day of my burying hath she kept this. For the poor always ye have with you, but me ye have not always." They were mournful words for Mary to hear. Was she indeed anointing her Lord beforehand, as if already death had laid its hand secretly upon him? Was it for this she had saved her precious ointment? She had kept it carefully to be used on some rare occasion, and now that she had poured it all without stint upon his head and feet, he said it was for burial! But to take away if possible the sting of his sad words, Jesus said tenderly, "Wheresoever the gospel shall be preached in the whole world, this shall be told as a memorial of her."

This feast, given so publicly to Jesus, aroused the anger of the chief priests against Lazarus. The miracle had been so manifest, and so difficult, if not impossible, to gainsay, that by reason of him many of the people in Jerusalem believed in Jesus. That Lazarus also must be put to death was the decision arrived at by the chief priests; though the Pharisees do not seem to have had anything to do with this resolve. He was too well known at Jerusalem for him to be left as a witness to the miraculous powers of Jesus of Nazareth.

CHAPTERS XV AND XVI.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. At what place did Mary and Martha live?

....

2. What was the name of their brother?

....

3. What word did the sisters send to Jesus about their brother?

....

4. How long after the death of this brother did Jesus come to the town?

....

5. What did Jesus say before the tomb of this man?

....

6. What then took place?

....

7. What was the effect of this miracle upon many who heard of it?

....

8. What did the priests and rulers resolve to do after they heard of this miracle?

....

9. Who was the high priest at that time?

....

10. To what place did Jesus go for safety?

....

11. Whom did women bring to Jesus?

....

12. What did they wish Jesus to do to those whom they brought to him?

....

13. Who did Jesus say should hardly enter the Kingdom of God?

....

14. What city did Jesus visit on his last journey to Jerusalem?

....

15. What rich man welcomed Jesus to his house?

....

16. What blind man received his sight at that city?

....

17. At what village near Jerusalem was a feast made for Jesus?

....

18. Who anointed Jesus at the supper?

....

JUDAS GOING OUT—Our Lord's reply to Judas' question, "Master is it I?" concluded with the solemn words, "That thou doest, do quickly," Satan entered into him. He straightway rose, left the table, and went out, bent on his wicked object.—(John xiii. 27, 30.)

CHAPTERS I AND II.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date] ....

On the next day after the supper at ....
.........., which day was ...., Jesus
went over the Mount of .... to
.... He rode upon an ....
.... The people waved ....
.... branches, and spread them ....
...... upon the ground before Jesus, and called out " ....
.... to the Son of ...."
Jesus went to the ...., and looked
around it, then went out to ...., to
stay at night with his friends. On the next morning, very early, as
he was passing over the Mount of ....
on his way to the .... he saw a
.... having ....
.... but no .... He said to the
tree, "No .... grow on thee hereafter," and in a little while the tree ....
away. On that day, which was ....,

he drove out of the temple, for the second time, those who were .... and selling within its walls; and in the afternoon, went again to .... for the night. On .... morning he came again to the ...., for the last time. All day he answered the .... of his enemies, and taught the people. He told them that the first great commandment was to love ...., and the second was to love one's .... Late in the afternoon he went out of the .... with his disciples, climbed the Mount of .... and there gave a long discourse to his .... Then he went again to .... for the night. On the next day ...., and most of the day following .... Jesus remained at .... for rest and retirement. But one of his disciples .... was busy. He went to the .... and offered to .... Jesus to them for money. They promised to give him .... pieces of .... if he would help them to seize Jesus; and he agreed to their plan, and watched for an opportunity to .... Jesus.

BOOK III.

VICTIM AND VICTOR.

CHAPTER I.—THE SON OF DAVID.

THE pilgrims who had left Jesus at Bethany, and gone on to Jerusalem, carried with them the news of his arrival, and excited considerable interest in the city. On the next day many people, hearing that he was on the road from Bethany, went out to meet him, and as they passed through the cool groves and gardens of Olivet, they plucked branches of palms and olives, and wove them together as they climbed the hill. Soon they saw him coming round the brow of the mountain, along the road thronged by the bands of pilgrims, among a crowd of them, though easily discerned, as he was no longer on foot, but riding on the colt of an ass, upon which the disciples had cast their garments. At the sight of him they broke into a shout. which might readily have been heard in the temple courts. They shouted "Hosanna!" and the cry was taken up by the crowd surrounding Jesus, and echoed far in the clear atmosphere. "Hosanna to the Son of David! Blessed is the King of Israel, that cometh in the name of the Lord!" The road was quickly strewn with mats of palm branches, and with the garments of the excited throng. The disciples, hearing the shout of the Messiah, the battle-cry of the nation, must have felt that at last the kingdom was truly nigh at hand, and that their Master was about to take to himself his throne and sceptre, and to fulfil his promise to them that

"HOSANNA TO THE SON OF DAVID! BLESSED IS THE KING OF ISRAEL, THAT COMETH IN THE NAME OF THE LORD."

they should sit upon twelve thrones, judging the twelve tribes of Israel.

But neither joy nor triumph was seen on the face of Jesus. As they wound slowly round the mount, a sudden turn of the road brought them in sight of Jerusalem, with its palaces and temple in all their glory of marble and gold. It was a city worthy of being the capital of a great nation, beautiful for situation, the perfection of beauty in Jewish eyes; but when he beheld it thus lying before him, he wept over it. He foresaw the Roman legions casting a trench about it, besieging it straitly, and leaving not one stone upon another, and the day of salvation was passed, the things which belonged to its peace were now hidden. His mother, and those nearest him, heard the lamentation he uttered, and saw his tears falling, but the great crowd swept on, shouting and singing, down into the valley, and up again to the gate of Jerusalem.

All the city was by this time in a stir, asking "Who is this?" The Galileans, proud of their prophet, were the most eager in their reply. "This is Jesus, the Prophet of Nazareth in Galilee," they answered, as the procession threaded the narrow streets, and thousands of people gazed down upon it from the house-tops, whilst the question rang along from house to house, "Who is this that cometh?" No marvel that shortly afterwards we find Greeks going to Philip, and saying to him, "Sir, we would see Jesus."

Soon the temple courts were flooded by the crowd. The children, always difficult to silence, did not cease to shout for any dread of the priests, or awe of the sacred place. They continued to cry, "Hosanna to the Son of David!" Some of the Pharisees had asked him to rebuke his disciples on their way from Bethany, but now the powerful chief priests and scribes of the temple came to him in sore displeasure.

"Hearest thou what these say?" they asked. "Yea" answered Christ, "have ye never read, 'Out of the mouths of babes and sucklings thou hast perfected praise?'" He would neither forbid them, nor refuse to receive the title of Son of David, that cry which displeased his enemies so greatly. But as evening was near, and it was not safe for him to stay in the city during the night, he left the temple and returned to Bethany.

GOD IS LOVE.

Probably to avoid a repetition of these exciting occurrences, Jesus returned to the city very early the next morning. He had never omitted any opportunity of warning his disciples against hypocrisy; and this day, by a singular and symbolic act, he impressed his lessons on their memory. Being hungry on the way, and seeing a fig-tree in leaf, he turned aside to see if there were figs upon it; for the fruit of this tree precedes the opening of the leaf. There was nothing but leaves only—a fit emblem of the nation which, alone among all nations, professed the service of the one true God. "Let no fruit grow upon thee from henceforth forever!" he cried; and the next time they passed by, the disciples saw the fig-tree withered away.

Upon reaching the temple, once again he drove out the merchants and money-changers from the outer court. He had done this the last time he had come to the passover, two years before, saying, "Make not my Father's house a house of merchandise." Now, in bolder language, he told them that they were making it a den of thieves. By the time the court was cleared, it was known throughout the city that Jesus was in the temple, and the blind and the lame came to him to be healed in the sight of those deadly foes who represented him as an impostor. It was in vain they sought to seize him. The multitudes ever about him made it impossible to take him openly and by day. The chief priests were as much baffled as the less powerful Pharisees, for an uproar in the temple would inevitably bring down the Roman garrison dwelling in the tower of Antonia close by. At night they did not know where to find him; and soon it became plain that they must seek for a traitor among his most trusted followers.

The next day (Tuesday) Jesus again appeared very early in the temple; the people also hastened thither, eager and very attentive to hear him. He began to teach them, but he was soon interrupted by a party from the Great Council, the highest legal and religious court of the nation, demanding by what authority he did such things, and who gave him this authority. Jesus replied, "I will also ask you a question. The baptism of John, was it from heaven, or of men?" It was their special province to decide such a matter, but they dared not answer according to their judgment, for they feared the people, who held John as a prophet. When they said, "We cannot tell," Jesus declined to answer their question concerning his authority. But in their hearing he uttered the terrible parable of the wicked husbandman and the parable of the marriage of the king's son. They knew that he spoke of them, and their enmity grew, if possible, more vehement. But they stayed to listen no longer. They could not cope with such a speaker; his wisdom and skill in weaving parables turned the scale against them. The mass of the people might not catch the deeper meaning of his words, but there were many there who could not fail to see how keenly they were driven home against him.

The Pharisees, upon this discomfiture of the Council, took counsel how they might entangle him in his talk. They sent some spies, feigning themselves to be honest, anxious-minded men, troubled with a scruple of conscience. Ought they to pay tribute to the Roman emperor? Jesus, who cared for no man, but taught the way of God truly, should decide for them. It was a clever, cunning question. Many really devout Jews were not easy in their minds about this paying of taxes to a foreign power. The Galileans especially, among whom were his supporters, had risen again and again in rebellion on this very point. The kinsmen of those Galileans who had perished in these insurrections were at that moment among his hearers, ready to take fire at any judgment adverse to their martyred friends. The disciples themselves must have been listening eagerly for his reply. All, except Judas Iscariot, belonged to Galilee; and one of them, Simon the Zealot, appears to have once belonged to a fierce and cruel party, sworn both to slay and to die in defence of the law. Was it lawful to pay tribute to a foreign king?

Jesus himself was in a singular position. He had permitted the Galileans to carry him in triumph into Jerusalem, amid the significant shouts of "Hosanna to the Son of David!" He had spent two long days openly in the temple, teaching and working miracles in the face of his powerful enemies, who appeared paralyzed in their efforts to check or arrest him. His followers could not fail to see in these things that at last he claimed the Messiahship. Had he then resolved to gird his sword upon his thigh, and ride forth prosperously, with sharp arrows in the hearts of his adversaries? Was that right hand, which had been laid upon so many sufferers with a tender touch, about to learn terrible things? They dared not yet answer "Yes" to these questions, but they longed to do so. Yet the escape every evening from the city and their Master's solemn prophecies answered "No." Now he was asked, in the presence of foes, friends, and followers, "Is it lawful to give tribute to Cæsar?"

His reply disappointed them all, and served to diminish his popularity, though not to any dangerous extent. No uproar followed it. He bade them bring to him the tribute money, and they showed him a Roman coin, which was in common use in the country; a sign of their subjection to a foreign power. This subjection had been permitted by their king, Jehovah, who was still ruling them, as well as all the nations upon earth. If they had been more careful to render unto God the things that were God's, they might not now have to pay tribute to Cæsar.

There was nothing in this answer which could be made a ground of complaint to Pilate. The Pharisees and Herodians found themselves baffled. But now the courtly and polished Sadducees came forward, seeking to put into an absurd light the doctrine of the resurrection, one of the points upon which he most insisted. Very likely Lazarus was standing near Jesus, the object of much interest and curiosity. The Sadducees, with the tact of men of the world, knew that nothing damages a cause as ridicule does. Jesus answered them solemnly, unveiling a little the mystery that enshrouds the state of the dead. They can die no more, neither marry. But they are equal to the angels, and are the children of God. Then referring them to their own scriptures, and their lawgiver, Moses, whose authority they were bound to receive, he pointed out that when God spoke to him from the burning bush, he said, "I am the God of Abraham." "He is not a God of the dead," added Jesus, "but of the living; for all live unto him." The multitude were very much astonished at this wise answer; and certain of the scribes, who were standing by, whose lives had been spent in poring over the sacred books, cried out, "Master, thou hast well said!"

ANCIENT TOMBS IN THE ROCK.

The Pharisees enjoyed hearing the Sadducees thus silenced; and one of them, a scribe, thought this a good opportunity for asking Jesus a question vehemently disputed among them: which was the chief commandment? "All the law and the prophets hang on the two commandments," replied Jesus, "and these two are alike. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself." The scribe listened to this answer with the approval of an honest man; and the Lord said to him, "Thou art not far from the kingdom of God."

It is probable that it was on this day that a party of Pharisees dragged before him in the temple a miserable woman, detected in adultery. They set her in the midst, and called upon him to pass judgment on her. The law of Moses commanded that she should be stoned; but this law had fallen into complete disuse, and to revive it would shock the whole nation. Yet if he, as a prophet, set himself against Moses, they would have some ground for accusing him. He seems to have been filled with shame at the way this case was brought before him; and stooping down, he wrote with his finger upon the ground, giving no answer until they continued asking him. Then, lifting up himself for a moment, he said, "He that is without sin among you, let him first cast a stone at her." The hardened consciences of these men, even of the eldest, convicted them so poignantly of sin, that they stole away one by one, leaving the unhappy woman alone with him. When in the silence he lifted up himself a second time, he said to her, "Woman, where are those thine accusers? Hath no man condemned thee?" "No man, Lord," she answered. "Neither do I condemn thee," he added, "go and sin no more."

This was the last effort of his enemies to tempt him; and they durst ask him no more questions. Jesus, some time during this day, put a question to them, which must have made his followers' hearts beat high. "What think ye of Christ?" he asked. "Whose Son is he?" An extraordinary question! He knew very well that by all except a few, he was looked upon as the Son of Joseph, the carpenter of Nazareth. His question drew attention to one of the most striking flaws in his own claim to the title of Messiah. "The Son of

David," answered the Pharisees promptly. Surely Mary, and those who knew the mystery of his birth, now expect him to proclaim it. Simeon and Anna were dead; but there might still be persons about the temple, who would bear testimony to their prophecies when the child Jesus was brought to be presented to the Lord. But no; this was not the point Jesus had in view. He showed the scribes how David in the spirit called Christ his Lord, and intimated that there was some meaning in the words which they had not fathomed. He said no more; and they could not answer him; but the common people heard him gladly

At length, moved to the utmost indignation against the Pharisees, who, as the most religious class, ruled over and deceived the nation, he broke out into a vehement and unrestrained rebuke of their hypocrisy in the hearing of all the people. It was in the temple itself; and the day was far spent. Presently he was about to quit it, to seek shelter and safety out of the city, and he was never again to visit his Father's house. He rebuked them passionately, and ended his protest by lamenting once more over Jerusalem. "Behold, your house"—no longer calling it his Father's house—"is left unto you desolate! For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

And now Jesus departed from the temple, never more to tread its courts. As he went out, his disciples, who were all amazed at hearing him say that house should be made desolate, pointed out to him the goodly stones and gifts, and enormously strong masonry of the walls. It was, in fact, a fortress all but impregnable; the defence of the city on the eastern side, where it stood on the brow of a precipitous rock.

PETER DENIES HIS LORD AND THE COCK CROWS

The stones of which the fortifications were built were of an extraordinary size. "Look, Master," they cried, "what manner of stones and what buildings are here!" "Seest thou these great buildings?" he answered mournfully, "there shall not be left one stone upon another that shall not be cast down."

CHAPTER II.—THE TRAITOR.

QUITTING the city, Jesus went up the slope of the Mount of Olives, and sat down there over against the temple, looking across upon its marble walls and golden pinnacles. It was evening, and the setting sun touched it with level rays, whilst the valley beneath lay in deep shadow and gloom. It seems as if he could not turn away from it, though he had left it forever. It was now a den of thieves, the house of hypocrisy, not his Father's house. The disciples sat apart from him, distressed and discouraged. It had been altogether an agitating day. Their Master had had opportunities again and again of proclaiming his Messiahship, and had neglected or avoided them. His last vehement denunciation of the scribes and Pharisees had probably given as much offence to the people of Judea as his answer about the tribute money had done to the Galileans. He seemed bent upon alienating his followers, and upon thrusting back the greatness offered to him.

At length Peter and Andrew, with James and John, came to him privately to ask when these things that he had spoken of should come to pass. He spoke to them in terms so clear of the immediate future that they could no longer hope to see him ascend an earthly throne, such as they had been dreaming of. He foretold sorrows such as had not been from the beginning of creation. But he distinctly declared himself to be that Judge and King before whom all nations should be finally gathered for judgment and for separation. As he finished his long and sorrowful discourse, he said to these four favorite disciples, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

JESUS WEEPS OVER JERUSALEM WHERE HE WAS SOON TO BE PUT TO DEATH.

This was probably the first word they had heard of treachery, and it could not but have shocked and troubled them greatly. Who among his friends, those who were trusted with the secret of his hiding-places, could be base enough to turn traitor? It was a terrible thought. A spy was among them who was about to betray their Lord. Who could it be?

Hastily they would run over the list of his nearest and most trusted followers, but they could not fix upon any one. Yet from that moment there was no rest for them from suspicion and dread of the unknown betrayer, from whom their Master could not be secured

The next day, Wednesday, and most of Thursday, seems to have been a time of rest and peaceful retirement for Jesus. Probably he passed the hours chiefly with his disciples and his mother, in quiet conversation, or in silent thought, concerning all he had done and taught, and all they were to do when he was gone. Somewhere on the Mount of Olives, perhaps in the house of Lazarus, the solemn hours glided by, neither wholly sorrowful nor wholly glad. Their Lord was still with them, and it was hard to believe that days of mourning were about to dawn. They could not see the coming sorrow, whilst their eyes still caught the light of his tender smile. They could not hear the murmur of the gathering storm, whilst they were listening to his gracious words. A happy, sorrowful, solemn time, such as never was so spent on earth, before or since. His loved ones were around him, those whom his Father had given to him, and none of them were lost, save one.

That lost one was not with them the whole of the day. Judas, the purse-bearer, had business to do in Jerusalem ; so he left the friends and the Master, with whom he had ate and drank, and wandered to and fro for twelve months, knowing them more intimately than many a man knows his brothers. He was weary of it all, and yesterday he had seen every vision of wealth fade away into a too certain prospect of persecution as a follower of the Prophet of Nazareth. The purse at his side felt empty ; it would always be empty, unless he took care to fill it for himself. Probably, on his way to the city, he had to pass by a field he had set his mind on, and which he had perhaps partly purchased. It was not his yet, and it did not seem likely it would ever become his whilst he served his present Master. He entered Jerusalem with his mind made up. He knew one way by which he could get money to buy that field.

A meeting of the Great Council was being held in the palace of the high priest. The important question laid before the seventy-one chief men of the nation was how Jesus might be taken by craft and killed. Not on the feast day, lest there be an uproar among the people; it must be done bysubtlety, in the absence of the multitude. But when was Jesus alone? Where did he conceal himself when he left the city at nightfall? There were thousands of tents and booths erected round the city by the pilgrims, who could find no lodging-place within the walls; and it would be impossible to find him. They needed some one to betray him.

This need was met in Judas. They had not even to seek him, for he came voluntarily to bargain with them how much they would give him for delivering his Master to them. They were glad, and promised to give him thirty pieces of silver, to be paid when they had their prey in their hands. Possibly Judas felt in a measure justified by his knowledge of the miraculous powers of Christ, if he only chose to use them for escaping from his enemies, or even for destroying them? He, who could call Lazarus from the dead, had but to speak the word, and no foe could stand before him. And if Jesus were bent upon death, it was but prudent to secure himself, and make some provision for the dreary future, in place of that which he had forsaken to follow him.

Did Judas go back in the fall of the evening to the tranquil company on Olivet, and take his place among them, with a smile upon his face, and news from the city on his lips? Did he sit down with them to their simple, homely supper, listening to catch up what arrangements had been made for the night; where his Master should sleep, and who would be nearest to him within hearing? Did he see the worn, anxious face of Mary, smiling only when she met the eyes of her Son who had lived with her so many peaceful years under their lowly roof at Nazareth? Did he join in the evening hymn sung before they separated for the night, the last they would thus spend together? We must suppose that he did something like this; that he was still their comrade and fellow-apostle, Judas; and that none guessed the business that had taken him to Jerusalem, nor the bargain he had made there.

IN SACKCLOTH AND ASHES.

CHAPTERS I AND II.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date] ....

---

1. To what city did Jesus go on Sunday, after the supper at Bethany?

....

2. Upon what did he ride?

....

3. Over what mountains did he pass?

....

4. What did the people wave around him?

....

5. To what building in the city did he go?

....

6. Where did he sleep on that night?

....

7. On Monday morning what kind of a tree did he pass, on his way to the city?

....

8. What did he fail to find on this tree?

....

9. What happened to this tree after Jesus spoke to it?

....

10. On that day, what did Jesus do in the temple?

....

11. Where did Jesus sleep on Monday night?

....

12. Where was Jesus again on Tuesday?

....

13. Who asked him many questions?

....

14. What did Jesus say was the first and greatest commandment?

....

15. What did he say was the next greatest commandment?

....

16. On what mountain did Jesus sit with his disciples?

....

17. What day of that week was given to rest?

....

18. Who made a bargain to betray Jesus?

....

19. How much did the rulers agree to pay the traitor?

....

CHRIST'S ENTRY INTO JERUSALEM—It was the Sunday before the Crucifixion that Christ made His public entry into Jerusalem, seated upon an ass, thus fulfilling the prophecy of Zechariah, "The King cometh unto thee . . . . lowly, and riding upon an ass."—(Matt. xxi. 5, 9.)

CHAPTER III.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]...

Jesus had come up from Galilee to .... to eat the .... supper, for in that city only could it be eaten. He sent two of his disciples, ...and .... to prepare the supper. For this supper a .... was killed by the .... in the temple; then taken away to be roasted and eaten. Jesus sent his disciples to a man who showed them a large .... room furnished for the supper. When the evening came, Jesus went from Bethany, over the Mount of .... to the city, and sat down with his .... for the feast. At this supper .... cups of .... were to be drunk. Jesus took the cup and gave it to the .... saying. "Take this, and .... among yourselves." The feast was of the roasted ...., with .... herbs and unleavened .... Jesus found that his .... were disputing for the best places at the ....

. . . . ; and to rebuke them, and set them an example, he left the table and began to . . . . the disciples' . . . . One of the disciples . . . . was not willing to have Jesus wash his . . . ., but Jesus said, "If I wash thee not, thou hast no . . . . .with me." After this Jesus again seated at the . . . . said, "One of you shall . . . . me." They were surprised and sorrowful; and each began to ask, "Lord is it . . . .?" Jesus quietly showed to . . . . and perhaps to . . . . also, that the traitor was . . . ., and soon afterward . . . . rose, left the table, and went out. After he was gone out Jesus talked for a long time, telling them that he was soon to leave them, but would send a . . . . After his talk, Jesus offered a . . . ., not for himself, but for his . . . . Then they went out from the supper room, through the streets, and out of the city. They went over the brook . . . . and came to a garden, called . . . . It was now near midnight, between Thursday and . . . . of the passover week.

CHAPTER III.—THE PASSOVER SUPPER.

ALL the next day Judas was seeking a convenient opportunity to betray Christ. He soon discovered that it was his Master's purpose to eat the passover supper in Jerusalem ; for there, and there only, could it be eaten. No doubt Mary, with that band of timid and faithful women now gathered about him, would urge him to forego his determination, so great was the danger of venturing into the city and passing a night there. But with a strong desire had he desired to eat that passover with his disciples ; the first and only one they could celebrate with him. He called Peter and John to him, and bade them go and prepare the passover. At last, then, Judas was satisfied that he would be caught in the double snare of the city and the feast.

It was the day on which the passover must be killed. At noon all work was laid aside, and all leaven destroyed, unleavened bread alone being lawful food for the next eight days. In the temple the evening sacrifice was offered an hour earlier than on other days, for the number of passover lambs to be slain before nightfall was immense. During this week the whole company of the priests was on duty ; and the courts of the temple were crowded with the multitudes of Jews who had come up to the city to keep the passover, and brought their lambs to slay for the passover supper, which had to be eaten that night; the first day of the passover beginning as soon as the stars became visible in the sky.

Peter and John, not Judas the purse-bearer, had been sent by Jesus to prepare the feast. They had to choose and buy a suitable lamb, carry it up to the temple, and see that it was roasted for supper. They had asked where they were to prepare it. Their Master had friends in Jerusalem, but some prudence was needed in the choice of the house where he would celebrate the feast. He probably chose the house of some old friend, where, perhaps, he had in former times eaten many a joyous passover with his mother and cousins; for in solemn hours we choose rather to be in familiar places than strange ones. "The good man of the house," he said, "will show you a large upper room, furnished and prepared; there make ready."

On this day the evening sacrifice was offered about half-past two, immediately after which the slaying of the passover began. Probably the disciples were in the first division of those who brought their lambs; for at the fall of evening, as soon as the stars shone in the sky, the feast was ready. Christ had been lingering on Olivet, where the hymns and hallelujahs from the temple might reach his ear, with the blasts of the silver trumpets which told that the passover lamb was slain. But as the evening drew on, he descended the mount with his disciples, and entered the city unobserved in the twilight. Most likely Judas did not know till then at what house the passover was to be eaten, and he had not yet found the convenient season he was seeking.

The pre-occupation of the people freed the little group of men from observation, as well as the twilight which was darkening the streets. Every Jew must eat the passover that night, in his best and festive garments. Many of those who had been latest in the temple were hurrying homeward with the lamb that had yet to be roasted for the supper. All of them were too much engrossed in the celebration of the feast to give more than a passing thought to the band of Galileans, but dimly seen, who were following the prophet of Nazareth through the streets. None were with him save the twelve apostles. Lazarus, whom he had called from the dead; Mary, his mother; his kinsmen from Nazareth, were not there. In some other guest-chamber, under another roof, they would keep the feast that night; they had seen him for the last time, until they saw him again next morning on the way to Calvary.

It was still early in the evening when they reached the large upper chamber, where the feast was prepared for them. It was enjoined that the passover supper should not be eaten standing as slaves eat their food; but that all, even the poorest, must sit down leaning, as free men, who have time to feast. Again, four cups of wine must be drunk, though money must be had out of the poor-box for its purchase. No one was allowed to eat after the evening sacrifice until this meal was ready, that all might come to it with a hearty appetite. It was a festival for gladness; a solemn day of joy; and hymns of praises were to be sung.

WASHING THE HANDS.

Jesus was the head of this company, and he took the first cup of wine into his hand, and gave thanks over it; then passing it to his disciples, he said, "Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." This was the beginning of the feast. After it, all were enjoined to wash their hands, before the passover meal of bitter herbs, unleavened bread, and the passover lamb was eaten. It was now that the Lord rose from the supper, and laid aside the white festive robe he was wearing, and pouring water into a basin, washed and wiped the feet of his disciples. There had been a strife among them again as to which should be the greatest; or, probably, which should have the chief places at the table. To see him rise, and thus minister to them, filled them with shame; but Peter alone ventured to protest against it. "Thou shalt never wash my feet!" he cried, impulsively. But when Christ said, "If I wash thee not, thou hast no part with me," he prayed, "Lord, not my feet only, but also my hands and my head!" "He that is washed needeth not save to wash his feet," answered Jesus; "and ye are clean, *but not all.*" It was the first word of heaviness at the thought of the traitor, whose feet he had washed with the rest. Sitting down again to the table, he bade them do as he had done to them, and remember that the servant is not greater than his Lord; neither he that is sent greater than he that sent him. "I speak not of you all," he added; "I know whom I have chosen. The scripture must be fulfilled, 'He that eateth bread with me hath lifted up his heel against me.'"

This heart-heaviness deepened as the feast went on; the voice of Judas mingling in the hymns of praise—for he dared not be silent—must have jarred upon the ear of Jesus. He broke one of the cakes of unleavened bread, and distributed it, with the bitter herbs, to his disciples, saying plainly to them, "One of you shall betray me." At last, then, they knew that the traitor was among the twelve. This filled them with surprise and exceeding sorrow; and they not only began to inquire among themselves who it should be, but every one of them, even Judas, said to him, "Lord, is it I?" Jesus was himself greatly troubled in spirit, and the joyousness which should have marked the feast fled, and was succeeded by a heavy gloom, The youngest of the disciples, John, was reclining next to his beloved Master, near enough to whisper to him unheard by the others. Peter beckoned to him to ask who the traitor was, and Jesus said, "He to whom I shall give this sop when I have dipped it." He was then dipping portions of the unleavened cake into a preparation of raisins and dates, mixed with vinegar. and distributing them to the apostles. He gave it to Judas, who just then was asking him "Master, is it I?" There was nothing in the action to call attention to the guilty man; but John knew certainly, and Peter guessed, that it was he who was about to betray his Lord.

The supper was only just beginning; and Judas considered the present opportunity too good to be lost, even though he should miss the Paschal meal. Jesus was within the walls of the city, with none but his little band of apostles around him. Moreover, he now felt sure that his treachery was suspected, if not known; and he must succeed at once, if he wished to succeed at all. He rose from the table whilst they were still in excitement as to who was the traitor among them. Such a movement, so suspicious and unaccountable, must have increased their excitement, and probably have caused an attempt at interfering with him, if Jesus had not said to him, "That thou doest, do quickly." They supposed something had been forgotten that was necessary for the feast, or that there was some poor person who depended upon their assistance to celebrate it; and that Judas would return in time to partake of the Paschal lamb. "Do it quickly," Jesus said. No doubt the guilty and miserable man hurried along the streets, now dark, but with the ringing notes of the hallelujah sounding from every house as he passed by, the only Jew in the city who did not eat the passover that night.

The moment the traitor was gone, Jesus recovered his serene composure. He spoke to his disciples tenderly; though when Peter boasted that he would lay down his life for him, he forewarned him that he would that very night deny him thrice. The supper was almost over, the lamb was eaten, when Jesus, taking into his hands the third cup of wine, called the cup of blessing, said, "Drink ye all of it. This is my blood of the new testament, which is shed for many for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me." He did not partake of it himself, and he repeated what he had said at the beginning of the feast, that he would drink no more of the fruit of the vine until they drank it with him in his Father's kingdom.

He then addressed to them words of surpassing tenderness, beginning with, "Let not your heart be troubled; ye believe in God, believe also in me." Thomas put in a doubtful question; Philip, who had been so long with him, asked him to show to them the Father of whom he spoke; and Judas, his cousin, once more inquired why he did not manifest himself to the world; but for each he had only a gentle reproof that could not grieve them. He promised them all a Comforter, who should never leave them, as he was leaving them. There was not now much time for him to talk with them. The prince of this world was coming. "Arise," he said, as though he would not have Judas find him lingering in the guest chamber; "let us go hence."

But still, as though reluctant to break up that loving circle, he lingered among them, to speak more comforting words, calling them no longer his disciples, but his friends. Possibly he shrank from quitting that quiet upper room for the scene of the mysterious agony that was coming. His work was almost finished; there was nothing for him now to do, save to suffer. No more blind eyes would he open; no more deaf ears unstop. The leper would not come to him for cleansing, nor the lame and palsy-stricken crowd about him to be healed. Neither would he teach any more by parables. The next crowd of faces surrounding him would not be those of eager listeners or faithful friends. How bitter the next few hours would be, he knew already. He lifted up his eyes and prayed; yet not for himself, but for those whom the Father had given him out of the world.

The last cup of the passover was now taken by the disciples, and the last hymn sung. Then they went down into the streets, echoing with the songs of those who kept the feast. The full moon flooded them with light; and the little company, feeling safer perhaps as they left the city walls behind them, crossed the brook Kedron, and passed on into the garden of Gethsemane, where their Master was wont to lead them often. They were on Olivet again, near their places of refuge; and their hearts were lighter than whilst they were in the city. There was not much danger here.

ANCIENT WINE-PRESS.

CHAPTER III.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. From what feast had Jesus come up from Galilee?

....

2. In what city only could that feast be kept?

....

3. Whom did Jesus send to prepare the supper?

....

4. What animal was to be killed for this feast?

....

5. What kind of a room was used by Jesus for the feast?

....

6. From what mountain did Jesus go to the city?

....

7. On what part of the day was the feast held?

....

8. Who were with Jesus at the feast?

....

9. How many cups of wine were to be taken at the feast?

....

10. What did Jesus say that the wine represented?

. . . .

11. Did Jesus himself drink of the wine?

. . . .

12. To whom did he give the cup of wine?

. . . .

13. What humble service did Jesus perform to his disciples at this supper?

. . . .

14. Who was unwilling to have Jesus perform this service to him?

. . . .

15. What did Jesus say one of his disciples should do on that night?

. . . .

16. Whom did Jesus point out as the guilty man?

. . . .

17. Who did Jesus say would deny him?

. . . .

18. Whom did Jesus promise to send, when he should leave them?

. . . .

19. What brook did they cross after leaving the supper?

. . . .

20. What garden did they enter?

. . . .

THE EVIL ONE SOWING TARES—In illustration of the parable, the picture shows the evil one busily scattering the ill seed to the destruction of the good grain that has been already planted.—(Matt. xiii. 24–30.)

CHAPTER IV.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..............................

While Jesus was going with his disciples to the Garden of ...., the traitor .... was at work. He went to the rulers, and obtained a company of .... These he led to the .... for he knew that Jesus would stop there on his way. Jesus took with him .... disciples ...., ... and ...., and led them into the garden, while the other disciples were outside. He told these three disciples to .... while he was .... He prayed .... times, "My .... let this .... pass from me; nevertheless, not my .... but .... be done." After each prayer, he come out and found the three disciples ...., and he .... them. Suddenly came ...., the traitor, and the band of men. He .... Jesus, as he had agreed to do, for a sign that the men might know whom to seize. One of the disciples .... drew a .... and cut off the .... of one of the enemies. Jesus rebuked .... and healed the man. They seized Jesus, bound him, and carried him a captive to the rulers, while all the disciples left him and fled away.

CHAPTER IV.—GETHSEMANE.

GETHSEMANE.

BUT what had hindered Judas all this time? Jesus had not hastened from the guest-chamber to escape from his treachery. It was no great distance to the high priest's palace, or to the temple where there were guards on duty. But all were occupied in celebrating the passover, and none could sit down to it earlier than the Lord seems to have done. They must keep the feast first; the murder must be committed afterward.

As soon, however, as the feast was over, the temple guards hurried to their task. Probably Judas may have discovered before they started that Jesus had left the city already, and it became necessary to procure a detachment of Roman soldiers from the tower of Antonia, overlooking the temple. The plea that they were about to arrest a dangerous leader, popular with the multitude, who must be taken by night, readily secured their aid. As the soldiers and the temple guard passed through the streets, a number of fanatical Pharisees, armed with swords and staves, joined them; a few even of the chief priests and elders were there. Judas probably counselled them to carry also torches and lanterns; for, though the moon was at the full, there were dark and gloomy shades in the garden, where Jesus might escape from their search.

In the meanwhile Jesus, having left most of his disciples in the open part of the garden, had taken with him Peter, and James, and John, and withdrawn into the more distant and darker glades, as Judas had foreseen. "Tarry ye here," he said to his favorite friends, "whilst I go and pray yonder." It was no solitary mountain by the lake of Galilee, such as had been his place of prayer the last passover night. But he must be alone; no one must be too near to him in that hour of agony. A mysterious anguish, a sorrow like no other sorrow, was crushing him down. A degrading and painful doom was at hand; but first his soul must be poured out unto death. He had been despised and rejected of men; but now he was to be bruised for the iniquities of the world, wounded for its transgressions, put to grief, by God. Even he began to be sore amazed at the profound gloom spreading over his soul. "My soul is exceeding sorrowful, even unto death," he said to his disciples.

Withdrawing from them about a stone's cast, he fell on the ground, and prayed that if it were possible, this hour might pass from him. "Abba, Father," he cried, "all things are possible to thee; take away this cup from me; nevertheless, not what I will, but what thou wilt." But, restless in his great anguish, Jesus returned to his three friends, whom he had left sitting under the trees, and found them sleeping. He said to Peter, "Simon, sleepest thou? couldst thou not watch with me one hour?" Then he added gently, "The spirit indeed is willing, but the flesh is weak."

Back in the solitude and gloom he went again to suffer alone the unutterable agony. None could help him to bear that burden. He prayed more earnestly. "Oh, my Father, if this cup may not pass from me, except I drink it, thy will be done." Then, returning to seek some sympathy with his disciples, he found them again asleep, and they knew not what to say, except that their eyes were heavy. Now utterly alone, conscious that these, his dearest friends, could take no part in his sorrow, he went away the third time, and prayed, saying the same words. At last one angel, one alone of all the heavenly host that sang at his birth, appeared to him, strengthening him to endure that anguish worse than death. Strong enough now to meet the bitter end, Jesus came the last time to his sleeping disciples. Waking them, he said, "The hour is come. Lo, he that betrayeth me is at hand." Even as he spoke, before they had time to shake off their drowsiness and bewilderment, they heard the tramp of many feet coming near, and saw the glimmering of torches among the trees. Jesus went forward to meet the band of soldiers, asking, "Whom seek ye?" "Jesus of Nazareth," they answered. "I am

"NOT AS I WILL, BUT AS THOU WILLEST."

he," he said calmly. There was something in his manner which so overawed them that they shrank back from him, and recoiling upon the crowd that pressed behind, cast some of them to the ground. But as they recovered themselves, Judas came to the front, and too familiar to be swayed as they had been by the hidden majesty and the sacred dignity of great sorrow in his Lord, he stepped forth and kissed him, saying, "Master, Master!" It was the sign he had given to those who were come to arrest Jesus. "Whomsoever I shall kiss, that same is he; hold him fast, and take him away safely." "Judas," asked his Master, marveling at the depth of his villany, "betrayest thou the Son of man with a kiss?"

Still the temple guards hesitated to seize him. They had heard his teachings, and seen his miracles in the temple, and possibly they were afraid lest he should work by his miraculous power against them. There was something terrible about a man who could make the dead obey, or could convey himself away unseen amid a throng of foes. They were reluctant to lay hands upon Jesus, though the traitor, who had kissed him, still stood before them unhurt. "Whom seek ye?" he asked again. "Jesus of Nazareth," they repeated. "I have told you that I am he," he answered; "if, therefore, ye seek me, let these go their way." His three disciples were probably hemmed in by the multitude, and the rest were looking on, terrified, from behind. Peter, with reckless desperation, drew a sword, and striking wildly, smote a servant of the high priest, and cut off his ear. Jesus rebuked him, and healed the man; his last miracle, wrought upon an enemy at the moment he was betrayed into their hands. He was yet free to do good; but now the captain and the temple guard laid hold of him and bound him. "Are ye come out as against a thief?" he asked, indignantly, yet patiently. "I was daily with you in the temple, and ye took me not. But this is your hour, and the power of darkness." Seeing that he suffered himself to be bound, and that no legion of angels came to deliver him, all the disciples, even Peter, even John, forsook him and fled. None of his twelve apostles remained near to him but Judas.

Scattered were the disciples, every man fleeing where his fears led him. Some, perhaps, sought a secret and safe retreat among the farm-houses on Olivet; some returned to the city, tremblingly, to convey the bitter news to the other friends of Christ. Mary, his mother, with her sister, and many other women from Galilee, were lodging in Jerusalem during the feast, and would quickly hear what had come to pass. His cousins, who had been so long in believing on him; his secret disciples, such as Nicodemus and Joseph of Arimathea; all must have felt that no common danger, no slight catastrophe, was at hand. There was one hope still in his favor. The Jews had not the power to put him to death legally; and even if they had, their traditions laid it down as a law, that whenever a criminal was condemned to die, he should not be executed on the same day as that when the verdict was passed, and that the judgment should be reconsidered by the Great Council on the day following. Jesus could not in any case be put to death before the first day of the week; and in the meantime heaven and earth must be moved to deliver him out of the hands of his adversaries. He had a powerful party in his favor; and it was never difficult to stir up a popular agitation during the feasts. The dark hours of the night passed by too rapidly as they consulted together what must be done.

CHAPTER IV.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

1. For what purpose did Jesus go to the Garden of Gethsemane?

....

2. What disciples did he take into the garden?

....

3. While Jesus was praying what were the disciples doing?

....

4. What did Jesus pray might pass from him?

....

5. How many times did Jesus offer this prayer?

....

6. Who led the enemies of Jesus to the garden?

....

7. Who drew a sword to defend Jesus?

....

8. What did Jesus do to his wounded enemy?

....

PETER'S DENIAL—When Peter was taxed with being one of the disciples of Christ three times, he denied that he had any relation with Christ, the last occasion being followed immediately by the crowing of the cock.—(John xviii, 25–27.)

CHAPTER V.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

From the Garden of .... the enemies of Jesus brought him first to .... who was .... in-law of the high-priest. But they soon led him before the high-priest himself, whose name was .... and by him the great .... was called together to try Jesus. The high-priest asked Jesus about his ...., and his .... but Jesus said to him "Ask those who heard me." The men who were in the hall...... .... Jesus, struck him and said, "Prophesy, who is it that .... thee?" All this time, ..., one of the disciples, was in the .... warming his .... at a fire. When they said to him, "Thou wert also with Jesus of ....," he .... his master .... times; then realizing what he had done, he went out and .... bitterly. The enemies of Jesus brought false .... against him, but could prove nothing. At last the .... asked him, in the name of God to tell them whether he was the .... He said "I am." Then they all declared that he was .... and sentenced him to ....

CHAPTER V.—THE HIGH PRIEST'S PALACE.

ROMAN CENTURION.

ALONE, save for Judas, bound, followed by a rabble of scoffing partisans of the chief priests and elders, Jesus was led away from the Garden of Gethsemane. The guards took him first to the house of Annas, the father-in-law of the high priest, a haughty and powerful man. The chief offices of the temple were filled by members of his family, who were all Sadducees, and had not been vehemently opposed to Christ until his influence with the people began to threaten their own, and to endanger the revenues of the temple, from which they drew their wealth. Annas, who was an old man, probably did not trouble himself to see the prisoner at that hour of the night, but sent him on to the palace of Caiaphas, the high priest, where the Great Council would assemble as soon as they could be summoned from their various homes.

By this time Peter and John had fallen in with one another; and, recovering somewhat from the panic that had seized them, they followed their Master to the high priest's house. John knew Caiaphas so well as to find easy admittance into his palace, and he went in with Jesus, as near to him as he could get, that he might see that his beloved disciple had not altogether forsaken him. But Peter had been unable to get in, and after a while John went and spoke for him to the woman who kept the door, and brought him into the open court of the palace.

The chief priests and elders, who had gone out to Gethsemane with officers and soldiers, now formed themselves into a preliminary council to examine Jesus before the Great Council could meet. Caiaphas was at the head of it, and asked him of his disciples and teaching. As to his disciples Jesus said nothing, but about his teaching he answered, "I spoke openly to the world; I ever taught in the synagogue and the temple, whither the Jews always resort; and in secret have I said nothing. Why asketh thou me? ask them which heard me." Most of those who were present had heard him in the temple; the guards had once said, "Never man spake like this man." But now one of them struck him for answering the high priest so. It was yet an hour or two before daybreak, at which time the Council was to assemble, and it would seem that Caiaphas at this time left Christ to the wicked cruelties of his servants. Probably they led him from the hall, where this brief examination had taken place, into the open court, when they blindfolded him, and striking him on the face cried mockingly, "Prophesy, who is it that smote thee?" Other insults they heaped upon him, with the rude brutality of men who knew that they should not offend their masters by such misconduct.

It was a chilly night, and the servants had kindled a fire in the court, Peter standing with them to warm himself. Before his Master was brought out to be mocked and insulted, one of the maids of the high priest, looking at him, said, "Thou also wert with Jesus of Nazareth." He was instantly and naturally filled with fear, and denied it at once, saying "I do not understand what thou sayest. I am not one of his disciples."

He felt it to be wisest to withdraw from the circle round the fire, and retreated into the darkness of the porch. It was already drawing near to daybreak, for a cock crew as he stood in the gateway. Then the woman who kept the door asked him again, "Art thou not one of this man's disciples?" "I am not," he replied shortly. Once more feeling nowhere safe, yet reluctant to quit the palace, he returned into the court, where, it may be, his Lord was now standing, bearing in silence the cruelties of the servants. A kinsman of Malchus, whose ear he had cut off in Gethsemane, soon asked him, "Did I not see thee in the garden with him?" They that stood by said confidently, "Surely thou art one of them, for thou art a Galilean, and thy speech betrayeth thee." Then Peter began to curse and to swear, "I know not this man of whom ye speak." His Lord, who heard his oaths,

THE PRIESTS BRING ACCUSATIONS AGAINST JESUS.

turned and looked upon him, and he remembered the word he had spoken, "Before the cock crow twice, thou shalt deny me thrice." He had not believed himself so cowardly and disloyal. Even now he dared not stand forth and own himself a disciple of the mocked and despised prophet of Nazareth; but creeping away from the palace, with that last look of his Master haunting him, he went out into the dawning of the day, and wept bitterly. Worse than the insults of the servants must have been the vehement denials of his disciple, and Peter could not fail to remember the awful saying, "Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

By daybreak the Council was assembled, and Jesus was brought before it. They had all been seeking witnesses against him, but none could be found whose witness agreed. It was necessary that at least two should agree. After a while there came forward two men, one of whom testified he had heard him say, "I will destroy this temple, that is made with hands, and in three days I will build another made without hands." The accusation took a more doubtful form with the other witness, "I am able to destroy this temple of God, and to build it in three days." Even this testimony did not agree sufficiently. Neither the high priest nor the Council, eager as they were to convict him, could not be satisfied to do so on such paltry evidence. Jesus was standing before them, questioning nothing, answering nothing; giving them no chance of fastening upon any indiscreet words. The scene altogether must have been unutterably painful to him, apart from his own position. The great religious body of the nation, the most learned in the law, the most irreproachable in character, the men presumed to be the wisest and best of the nation, were shamelessly seeking evidence by which they might condemn to death a prophet, of whom no man knew any evil.

At last Caiaphas stood up in the midst, in his office as high priest, and asked Jesus, in the name of God, to tell them whether he was the Messiah, the Son of God, "I am," he replied; "and ye shall see the Son of man on the right hand of power, and coming in the clouds of heaven." There was no further need of perjured witnesses. All had heard the awful words. Caiaphas rent his clothes, crying, "He hath spoken blasphemy! What think ye?" With one voice they all declared him to be worthy of death.

Jesus knew when he uttered these words that he was pronouncing his own sentence. Until that question was asked him he had been dumb, opening not his mouth. But the form in which the question was put left him no choice but to answer. The moment in which he most distinctly claimed to be the Christ, the Son of God, was the moment when such a claim was his death-knell. Until now he had left his works to speak for him. Even with his disciples he had seldom insisted on being the Messiah; he had never held himself aloof from them in kingly state. With them he was the Son of man, their brother; before the Council he called himself the Son of God, their Judge.

CHAPTER V.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date] ....

---

1. From what place was Jesus taken away a prisoner?

....

2. Before what ruler was he first taken?

....

3. To whom was he sent afterward?

....

4. What office did this man hold, before whom Jesus was brought for trial?

....

5. What two disciples followed Jesus?

....

6. Which of these two disciples knew the high-priest?

....

7. Which of the disciples denied Jesus?

....

8. How many times did he deny that he was a disciple?

....

9. Before what body of rulers was Jesus brought for trial?

....

10. What building did the witnesses falsely declare Jesus had said he would destroy and rebuild?

....

11. In answer to the high-priest's question what did Jesus say that he was?

....

12. What was the sentence given by the council to Jesus?

....

CHAPTER VI.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

After Jesus had been condemned to .... by the Jewish ...., he was taken before the Roman governor, whose name was ...., because the Jews were not allowed to put any person to .... without his order. Therefore, they brought Jesus to .... judgment-hall. ...., the ruler, came out to meet them, and asked "What .... bring ye against this man?" They said that Jesus had forbidden the people to give .... to ...., saying that he himself is .... a king." Pilate asked Jesus, "Art thou the .... of the Jews?" Jesus told him that he had a ...., but not of this world. Then .... said to the Jews, "I find in him no .... at all." But instead of setting Jesus free, he sent him to ...., the ruler of ...., who was at that time in the city. This ruler .... had wished to see Jesus, the famous .... of Galilee, whose .... were so much talked about. But Jesus would not answer his questions. So he mocked him, and sent him back to .... The Roman ruler was troubled to have Jesus brought again to him, and sought once more to set him free. It was a custom to .... a prisoner at the feast of the ...., and tried to have Jesus chosen, but the crowd asked for .... instead of Jesus, and said of Jesus, "Let him be ...." At last .... yielded to their cries, and unwillingly gave sentence that Jesus should be ....; that is nailed to a .... and left to .... upon it.

CHAPTER VI.—PILATE'S JUDGMENT HALL.

STRAIGHTWAY, in the light of the rising sun, the whole multitude of them arose, and led Jesus away to Pilate's judgment hall. It was early, and the city would hardly be astir after the feast last night. The friends of Jesus were still buoyed up with the thought that, at the earliest, the crime of his death could not be committed until after the Sabbath was ended. The haste of the Council was not only indecent, but it was illegal, according to their own traditions. They had taken no time to reconsider their verdict. The judges had not fasted for a whole day, as they were bound to do after sentencing a man to death before he was led away to execution. The death of Christ was a judicial murder of the blackest dye.

But at the threshold of Pilate's judgment hall a difficulty presented itself. If they entered it they would be defiled, and could not partake of the feast on that day. On this day a sacrifice was offered, which was strictly a peace-offering, and symbolized their unbroken and undimned communion with God. A portion of the offering was burnt upon the altar, and a portion eaten as a feast in the temple itself, or, at least, within the walls of Jerusalem. Probably the Great Council kept this feast in some stately chamber of the temple; for did not they stand nearer to God than any other of the peopel? But if they went into Pilate's judgment hall with their prisoner, they would be defiled and rendered unfit for its celebration.

Pilate had had many a serious conflict with the Jews on subjects of their religion, which he despised and misunderstood; yet he now yielded so far as to go out to these wealthy and noble citizens. "What accusation bring ye against this man?" he asked. They did not wish to make any definite accusation, and they answered sharply, that if he had not been an evil-doer, they would not have taken the trouble to deliver him up to him. "Take him yourselves," said Pilate, "and judge him according to your law." "It is not lawful for us to put any man to death," they said.

No doubt Pilate knew already something of Jesus, the prophet of Nazareth, who had entered the city in what appeared to him a mock triumph only five days before. This reply of the Council showed him at once what they wanted. The prophet must be put to death, and he must bear the blame of it. But upon what grounds was he to crucify this man? The Council were not at a loss, though they could say nothing here of the charge of blasphemy. "We found him," said these religious rulers of the country, "we found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he is Christ, a king." All there must have known how Jesus had disappointed his followers by bidding them render unto Cæsar the things that were Cæsar's. Pilate returned to the judgment hall, and looked upon the weary frame and worn face of him who all night long had been passing through agony after agony. He still wore the festive robes in which he had eaten of the passover supper; but even these were only the clothing of a poor man, a man of the people, not those of any kingly pretender. "Art thou the King of the Jews?" he asked. The Roman governor seems to have felt kindly toward him, as a harmless fanatic, whose vague language had brought him into danger. Jesus told him he had indeed a kingdom, but it was not in this world. True men alone could hear his voice. "What is truth?" asked Pilate, mockingly. He had not found it among the Romans; and certainly it did not exist among the Jews. He could not but suspect the whole charge against Jesus to be a skilfully framed falsehood. But he was prepossessed in his favor, and more than willing to disappoint his accusers. He left Jesus and went out again to the pavement, or terrace, before his palace. By this time a rabble of citizens had gathered, among whom the partisans of the Council were scattered, artfully exciting them against Jesus, as one who had deceived the people and threatened to destroy the temple. Probably a small number of his friends were also among the crowd, bewildered and shocked to find their Master handed over to the Roman power. But when Pilate was seen all were still; a few in breathless hope, the many in silent hatred.

"I find in him no fault at all," said the governor. A thrill of great joy must have run through the heart of John, who had followed his Lord faithfully. But a fierce clamor began; and the chief priests would not suffer their accusation to fall to the ground.

"He stirreth up the people," they cried, "teaching throughout all Jewry, beginning from Galilee, even to this place."

Here was a loophole for Pilate to escape from his difficulty. If Jesus came from Galilee, he belonged to Herod's jurisdiction. Herod was come up to the passover; and Pilate would pay him a compliment by referring the case to him. They were not friends at this moment, probably because of those Galileans whom Pilate had slain during one of the riots at some feast, but the Roman governor was anxious to be at peace with him. He therefore sent Jesus to Herod, who had for a long time wished to see the famous prophet of his own country, whose miracles were noised abroad so much. The priests and scribes violently accused him before Herod; but Jesus spoke not a word. He had never before seen the face of the man who had murdered John the Baptist in prison; and none of his questions would he answer though he answered Pilate's. But even Herod dared not condemn him to death on charges so frivolous and false as those urged against him. He had already exasperated his people by John's assassination, and he could not venture to return to Galilee stained with the blood of Jesus. Yet he would not offend the Council by releasing the prisoner; and he determined to send him again to Pilate. But to gratify his own paltry pique and disappointment, and to cast ridicule upon Christ, he arrayed him in a gorgeous robe, and joined with his men of war in mocking him, before sending him back.

UPPER CHAMBERS IN ORIENTAL HOUSE.

Pilate was troubled by the return of the prisoner and his accusers. He knew that the leading men of the nation were unfriendly to him. They had already succeeded in bringing him into difficulties with his emperor, and they were eager to have him disgraced and removed. Yet he shrank from the injustice of putting Jesus to death. There was one chance left in an appeal to the people, who had so lately assisted in his triumphal entry in Jerusalem. He called them together, with the chief priests and elders, and said, "Ye have brought this man unto me, as one that perverteth the people, and, behold, I, having examined him, find no fault in him at all, concerning those things whereof ye accuse him; no, nor yet Herod, for I sent you to him, and lo, nothing worthy of death is found in him. I will therefore chastise him and let him go."

It had of late years been the custom of the governor to allow the people at this feast to choose a prisoner, whom they would, who was immediately set free. There was a notorious man lying in prison at this time, guilty of robbery, sedition and murder. The chief priests suggested to them that they should choose Barabbas. A loud uproar was made, all crying out at once, "Away with this man, and release unto us Barabbas." But Pilate, still willing to save Jesus, yet desirous to sneer at the accusations made by the Council, asked them, "Will ye that I release unto you the King of the Jews?" The taunt irritated the mob, and they shouted, "Crucify him; crucify him!" "Why! what evil hath he done?" pleaded Pilate. But they cried out the more exceedingly, with loud voices, "Crucify him!"

Yet still Pilate seems to have had a lingering hope that the punishment of scourging, which was at once the most painful and degrading, might satisfy their enmity. He delivered Christ to his soldiers, who platted a crown of thorns, and put a reed into his hand as a sceptre; he was still wearing the gorgeous robe in which Herod had sent him back to Pilate, and thus, after he had been scourged, he was brought forth for the mob to see him. "Behold the man," said Pilate. It was he whom they had seen healing the lame and blind in the temple, and to whom they had listened gladly not long ago; for it was among the poorest and most wretched of the people that his mighty works had been wrought. But at the sight of him a maddened yell arose. "Away with him! away with him! crucify him! crucify him!" Their violence prevailed. But Pilate still shrank from taking upon himself the guilt of such a crime against justice. He had just received a message from his wife: "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." He may not have been superstitious, but he felt it would be painful to return to her stained with the blood of an innocent man for whom she had interceded, with no other excuse than that the people of Jerusalem were too strong for him. "Take ye him, and crucify him, for I find no fault in him," he said.

This did not suit the priestly party at all. Their law did not permit of crucifixion, and they were bent upon this degrading punishment. Neither did they wish to incur the odium of bloodshed, though they did not shrink from the guilt of it. In their anxiety to urge Pilate on, they forgot for a moment their political charge against Jesus, and returned to their religious accusation. "He made himself the Son of God," they cried, "and by our law he ought to die." Upon this Pilate returned into the judgment hall, and had Jesus brought again to him. "Whence art thou?" he asked. But he was silent; and Pilate, astonished and somewhat indignant at his silence, reminded him that he had power to release him or to crucify him. This was no longer true. He had lost his power by not exerting it at once, and he felt it. He could not let Jesus go now, without stirring up a riot of a desperate character in Jerusalem. Jesus answered him in words almost of sympathy, that he could have no power at all against him, unless it had been permitted; and that his sin was small compared with that of the Council.

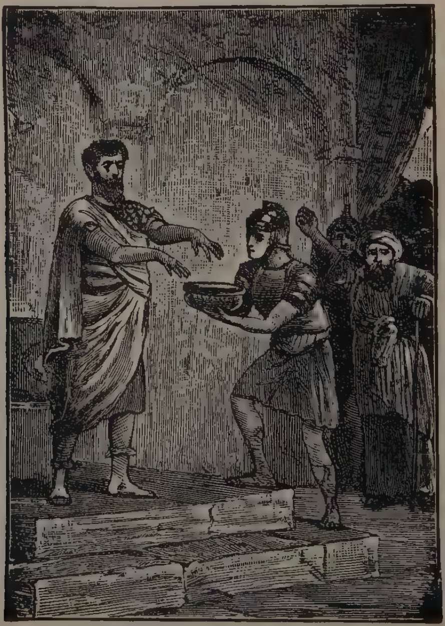
Again Pilate sought to release him. But the people cried out, "If thou let this man go, thou art not Cæsar's friend;

whosover maketh himself a king, speaketh against Cæsar." This cry at once sealed the doom of Christ. Pilate ordered his judgment seat to be set on the pavement before the judgment hall. When Jesus came forth again, he said, "Behold your King!" A wilder shout than ever rang in the ears of Christ; the shouts of those for whom he had spent his life. "What! shall I crucify your King?" asked Pilate. "We have no king but Cæsar," answered the chief priests.

Then fearing and seeing that he could not prevail against fanatics who could utter such an answer, Pilate took water and washed his hands before the multitude.

"I am innocent of the blood of this just person," he said; "see ye to it."

"His blood be on us and on our children," answered all the people.



PILATE WASHING HIS HANDS.

CHAPTER VI.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. To what ruler was Jesus taken by the Jews?

....

2. At what time in the day was Jesus brought before this ruler?

....

3. What question did this ruler ask Jesus?

....

4. What did the ruler say to the people about Jesus?

....

5. To what other ruler was Jesus sent?

....

6. Over what country did this man rule?

....

7. How did this ruler treat Jesus?

....

8. To whom did he send Jesus again?

....

9. What custom was observed at this feast?

....

10. What prisoner was chosen to be set free?

....

11. What was placed at the head of Jesus?

....

12. What did the Roman ruler finally order should be done with Jesus?

....

CHAPTERS VII AND VIII.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date] ....

Immediately after the trial of Jesus before .... and his sentence to death upon the ...., he was led to a place called .... just outside the wall of .... For a part of the way he was compelled to carry his own ...., until he sank under the weight of it. At .... he was nailed upon the ...., which was stood upright. Over his head a .... was written "Jesus of .... the .... of the Jews." Thus even on the cross was Jesus declared to be a .... Near the cross was ...., one of his disciples, ..., the mother of Jesus, and two other women, also named .... One of the two .... who were crucified with him said "Lord .... me when thou comest into thy ...." Jesus said to him, "To-day thou shalt be with me in ....

..............." At noon, when the sun should be brightest, a .... fell over all the land for three hours. At the hour of the .... sacrifice in the temple, Jesus spoke once more, and then died. At that moment an .... shook the city, and the great .... of the temple was torn apart. Soon after Jesus died a rich man, named ...., went to .... and asked that he might have the body. Pilate allowed him to take it down from the .... and lay it in his own .... The Jewish rulers then came to .... and said "This man said, 'After............................ days I will .... again,' command therefore that the tomb be .... for three days." A ....was set upon the stone at the entrance to the ...., and a band of ....were appointed to .... Thus the body of Jesus lay in the ....

CHAPTER VII.—CALVARY.

ROMAN GUARDS.

NO TIME was lost between the passing of the verdict and the execution of it. The cross was ready; and two thieves were only waiting for this trial to close before they met their punishment. Calvary was not far from Pilate's palace; it was only just beyond the city walls, near the highway leading from one of the gates. Christ was in the hands of the Roman soldiers; but the chief priests and elders could not trust them to do their work unwatched. The cross was laid upon him, but he was too feeble and worn-out to bear it; and when he sank under it, the soldiers seized upon a man, coming in from the country, and him they compelled to carry the cross to Calvary. Whether the man was a disciple or not, we are not told; but no doubt there were many disciples by this time mingling with the crowd, who would willingly have borne the cross after Jesus. There were many women among the people, who bewailed and lamented him openly; daughters of Jerusalem, who had not turned against him as the fickle mob had done. Possibly it was when he sank under the weight of his cross that their lamentation broke out most loudly; and Jesus turned to them and said, "Weep not for me, but weep for yourselves, and for your children." The fate of the guilty city was heavier to him than his cross. It was still early in the day; about the hour when the morning sacrifice was offered. He was nailed upon the cross; and as it was lifted and let fall into the hole prepared for it, a moment of extreme torture, he cried, "Father, forgive them; they know not what they do." After this was done, the four soldiers, whose duty it was to watch under the cross until the person upon it was dead, began their usual custom of dividing the clothing among them. A title also was brought to be put over the head of the criminal, giving his name and crime. Pilate had sent for the cross of Christ, written in Hebrew, and Greek, and Latin, so that all should be able to read it, this title, "Jesus of Nazareth, the King of the Jews." It irritated and offended the chief priests; but Pilate would not have it altered into "He said, I am the King of the Jews."

The haste with which the trial and execution had been hurried on makes it probable that not many of the Galileans knew of the arrest of their prophet. Some of them possibly knew nothing of it until they heard that he was dead. But as the terrible tidings ran through the city, those who heard it would speed to Calvary with despair in their hearts, to find him whom they loved and trusted in, hanging upon a cross between two thieves, with a circle of enemies around him, even of chief priests and elders, mocking at him and jibing him. The soldiers at the foot casting lots over that priestly robe of his, which his mother had woven without seam; and the title over his head, "Jesus of Nazareth, King of the Jews;" the unclouded sun, growing hotter and hotter every minute, shining down upon all the fearful scene, as it was shining on their own beloved lake and hills of Galilee.

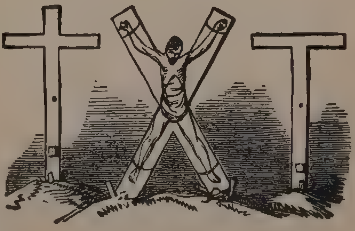
John had been near him all the time. Now three women forced their way through the circle of mocking priests: Mary, his mother, Mary Cleophas, her sister, and Mary Magdalene. Other women from Galilee stood afar off, watching through the weary hours. Peter, perhaps, was somewhere on the outskirts of the crowd, seeing, though not daring to go near, him whom he had denied thrice. Possibly Judas himself was drawn thither, against his will, to look once more on him whom he had betrayed with a kiss.

ANCIENT OLIVE-PRESS.

The sun shone hot and clear. When they brought Jesus to the place of execution, they offered to him a drugged draught, which was given to criminals to dull their sense of pain; but having tasted thereof, he would not drink. He could see, and hear, and feel as keenly as when he had been in his quiet home in Nazareth. The mocking faces of the chief priests; the unconcerned faces of the soldiers; the soul-stricken face of his mother; his eyes rested upon, as they looked up to him from below. His ears heard the jeering of the people as they went to and fro along the highway, reviling him and saying, "Ah! thou that destroyest the temple!" Now and then the blast of the silver trumpets and the voice of song from the temple reached him. After a while the first pangs of bodily pain had dulled a little; and he could again show his compassion and tenderness for others. The thieves hanging, where James and John had wished to sit, the one on his right hand, the other on his left, had reviled him as well as his enemies. "If thou be the Christ, save thyself and us," they cried. But one of them, lifting up his dim eyes to the face of Christ, and to the title above his head, saw that it was Jesus of Nazareth who was suffering death with them. "Dost thou not fear God?" he cried to his fellow-thief, "seeing thou art in the same condemnation. And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." Jesus of Nazareth, King of the Jews! There was one, even here, ready to own him King. "Lord," said the dying thief "remember me when thou comest into thy kingdom." "Verily I say unto thee, to-day thou shalt be with me in Paradise," answered Jesus. Before the sun, which was now beating upon the shameful crosses where they hung, had gone down into the western sea, both of them would be in Paradise! His mother heard him say it, as she stood beneath the cross.

But Jesus knew his worst anguish was yet to come, worse than the pain he felt in his body, or the bitterness of the contempt poured upon him, and he would not have his mother witness it. She had borne much, and perhaps could not bear more, and live. We can well believe no other being on earth was so dear to him. None had shared his whole life as she had done; none could understand him, and his purpose so well. Did he not remember their home in Nazareth, where the peaceful, monotonous days followed one another so quietly that she had almost forgotten whose son he was? All was over between them now; there was but one more duty for him to discharge; one more look for her to take of her son Jesus. John stood near to her; his youngest and best beloved disciple. Looking down upon them, with his matchless tenderness, he said to her, "Woman, behold thy son." "Behold thy mother!" he said to John. She looked up to him, as his failing, loving voice fell upon her ear; and she understood him, and his love, better than she had ever done before. The look that passed between them was their farewell. John led her away from the cross to his own dwelling-place; and the last earthly care was gone from the heart of Jesus.

About noon a strange gloom was spread over those skies, usually so blue and cloudless. There was darkness over all the land until the hour for the evening sacrifice. Probably the crowd melted away in fear of a coming tempest, or in dread of the inexplicable obscurity; and we do not find that the chief priests lingered longer on Calvary. An extraordinary anguish, a mysterious darkness, as of despair, filled the heart and mind of Christ. His soul, which in Gethsemane had been sorrowful even unto death, was now poured out unto death. He had borne the mockery of the people, had seen them stare upon him with cruel eyes, and heard their roaring against him. But now God seemed to hide his face from him, and to hearken no longer to his cry. This he could not bear; his heart was breaking under this sorrow. He cried with a loud voice, which rang mournfully through the darkness, "My God, my God, why hast thou forsaken me?" There were still about the cross some Jews who could make jest of this awful cry. They knew Elias was to come to prepare the way for the Messiah, and they said, "Behold, he calleth Elias!" Jesus, whose last moment was at hand, and whose throat was parched, cried, "I thirst." One of them,



FORMS OF CROSSES.

touched with pity, ran and took a sponge, and filling it with vinegar, lifted it to his mouth on a reed. But the rest cried, "Let him be; let us see whether Elias will come to save him and to take him down."

It was now the hour of the evening sacrifice. Once again Christ was heard to say, "It is finished." Then with a loud voice, he cried, "Father, into thy hands I commend my spirit." He bowed his head and died. He gave up his spirit, bruised and tormented, and poured out unto death, into his Father's hands.

CHAPTER VIII.—IN THE GRAVE.

At the ninth hour, when Jesus was dying on Calvary, the priest was offering up incense in the holy place of the temple. All the congregation, and the sacrificing priest in the outer court were waiting for him to reappear. Suddenly an earthquake shook both the temple mount and the whole city of Jerusalem. The veil, which separated the holy place from the holiest of holies, was rent in two, from the top to the bottom, laying open the sacred spot, which none ever entered except the high priest on the Day of Atonement.

On Calvary, those who had gathered to see the sight were at last terrified, and returned to the city, smiting upon their breasts. The centurion in command of the Roman soldiers, who had probably watched and listened to the dying prophet with interest, was struck with fear, and said, "Truly this was the Son of God!"

But before sunset, the Pharisees, always very scrupulous not to break the law, came to Pilate, and besought him that all three of those who were being crucified should be put to death at once, because the next day was a Sabbath, and their bodies ought not to be hanging on the crosses on the Sabbath day. The soldiers were ordered to despatch the dying men by breaking their legs; but when they came to Jesus, and found that he was dead already, they refrained from mutilating his body; yet, lest any spark of life lingered which might be fanned into a flame, one of them pierced his side with a spear. Thus they made sure that he was dead.

In the meantime another applicant had gone to Pilate. This was Joseph of Arimathea, a well-known man, rich, honorable, and good, one of the Sanhedrim itself, though he had not consented to the death of Christ. He was a timid man, and a secret disciple; but shocked by the deeds of his fellow-councillors, he went boldly in to Pilate, and begged that he might take away the body of Jesus. Pilate marveled whether he were yet dead, and called the centurion to ask him if it were so. He then willingly granted the body to Joseph, who had already provided himself with fine linen for the entombment. When he returned to Calvary, Nicodemus accompanied him, bringing a large quantity of spices. The women from Galilee were lingering about the place; and now, in the cool and gloom of the evening, they took the body down from the cross, and wrapped it, with the spices scattered amid the folds, in the linen cloth. Close by was a garden belonging to Joseph, and in it a new tomb, which he had hewn for himself in the midst of his garden. No man had ever lain in it. No taint of death polluted it. Here they buried their Lord hastily, for the Sabbath was near. Mary Cleophas and Mary Magdalene sat close by, watching, but perhaps too overcome with grief to give any active assistance. The women from Galilee also saw the tomb, and how his body was lain. Then all of them returned to the city, to prepare spices and ointments for the embalming of the corpse as soon as the Sabbath was over.

The enemies of Christ had not been prepared for this honorable burial of their victim. If Joseph of Arimathea had not interfered, his body would have been carried away from Calvary, with those of the thieves, and carelessly laid in a common grave, where criminals, who had died a shameful death, were flung together. The followers of Jesus, poor obscure Galileans, could not have had influence enough to save the corpse from this degrading fate. But the Council found that two of their own chief men, startled by their fierceness and injustice into open discipleship, had interposed promptly to claim the body of their Lord, and to lay it in the new tomb of a rich man, amidst the cool and quiet fragrance of a garden, where those who loved him might visit his resting-place unnoticed and unmolested.

The Sabbath was come; a high day. The Sabbath of the passover was no doubt the most important of all the weekly Sabbaths in the year. The immense multitudes that thronged Jerusalem, and dwelt even in tents, outside the walls, because there was not room enough in the city, filled the temple courts, and crowded into the synagogues. Sabbath days were especially days of feasting and rejoicing with the Jews; friends met together; no work at all was done; both men and women were dressed in their best apparel, and desired to see and to be seen. Probably, too, this Sabbath fell upon the day for waving the first-fruits before Jehovah. At the hour when Christ was buried, a sheaf of standing corn had been reaped, with special rites for the purpose, in a field near Jerusalem; and possibly this ceremony had been one reason why Joseph and Nicodemus had been left undisturbed in their burial of the body.

How the friends of Jesus passed this mournful day we can only faintly imagine. Whether there was any brighter hope, or more perfect understanding, in Mary's mind of what was to follow, we do not know. But the rest were insensible to every consolation; they forgot altogether the words Jesus had spoken to them about rising again. They had so long refused to believe that he would give himself up to death that now they were too stunned to remember that he had promised to return to them.

But Christ's enemies did not forget this. Toward the close of the Sabbath the chief priests and leading Pharisees came together to Pilate. One tremor had seized upon them in their hour of triumph. "Sir, we remember," they said, "that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command, therefore, that the tomb be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead; so the last error shall be worse than the first." Pilate cared little for any error, but he could not afford to offend the chief priests. "Ye have a watch," he answered, "go your way, make it as sure as ye can." The watch consisted of Roman soldiers, not of the temple guard, who, as Jews, could not touch a grave without being defiled. The soldiers made the tomb sure, sealing the stone; and when the watch was set, the priests and Pharisees went their way, satisfied that no second error could arise to deceive the people. It was the Sabbath, and therefore it was unlawful to touch the dead, or they might have removed the body to the common grave of executed criminals.

No doubt there must have been much discussion that day throughout Jerusalem. None of these things which had come to pass were done in a corner, in some remote place in Galilee, but in the holy city itself during the passover week. Jesus was well known as a prophet of the most blameless life. Every one had heard before, or heard then, of Lazarus, who was probably hiding from the malice of the chief priests and Pharisees. Rumors would run along, from one to another, of the indecent haste with which the execution had been hurried on. The bargain with the traitor would be whispered about; the midnight arrest in Gethsemane; the meeting of the Council, not in the temple, but in the high priest's palace; the early and hasty trial before Pilate, and the swift execution of the sentence; all these would be discussed passionately in favor of, or against Christ, during the leisure of that Sabbath. Thousands among them were disappointed. Those who were not the professed followers of Jesus had been ready to follow him, if he would but make himself intelligible to them. They were longing for a Messiah; and if he had been such a Messiah as they expected, and could understand, they would have joyfully flocked under his banner, and fought for his kingdom. But he, who might have been dwelling in regal splendor under the roof of the royal palace, had been hung upon a shameful cross between two thieves. They had seen the end of Jesus of Nazareth—a bitter, ignominious death. Was he not, then, what the chief rulers of the people called him, a deceiver?

CHAPTERS VII AND VIII.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..............................

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1. To what place was Jesus taken to be crucified?

....

2. Was this place outside or inside the city walls?

....

3. What did they compel Jesus to carry?

....

4. What prayer did Jesus offer for those who were fastening him to the cross?

....

5. Who divided the clothing of Jesus among themselves?

....

6. What was placed over the head of the Jews on the cross?

....

7. What did this writing say that Jesus was?

....

8. In what languages was this written?

....

9. What disciple stood near the cross?

....

10. What was the name of certain women around the cross?

....

11. Who were crucified with Jesus?

....

12. Where did Jesus say that one of these two men should be with him?

....

13. To whom did Jesus entrust his mother?

....

14. At what hour of the day did Jesus die on the cross?

....

15. What was strangely torn apart at the moment of Jesus' death?

....

16. Who asked for the dead body of Jesus?

....

17. Who brought spices to bury with the body?

....

18. What was done to the tomb of Jesus?

....

19. Who were sent to guard the tomb?

....

20. What day followed the death and burial of Jesus?

....

CHAPTERS IX AND X.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

It was .... evening when the body of Jesus was laid in the ...., and that night, and all the next day, which was .... it remained there, guarded by .... But on .... morning there was a sudden .... shock, an .... came down from heaven, rolled back the .... from the tomb, sat upon it, while the .... fell to the ground like .... men. Soon afterward some .... came to the tomb, bringing .... for the embalming of the body. They found the .... open, and the body gone, and thought it had been taken away by .... One of these women named .... ran to tell the disciples, while the two others went to the open .... There they saw an .... sitting, who told them that Jesus had .... and would meet his disciples in .... They fled from the place, and also went to tell the .... The two disciples .... and .... came to the tomb, and saw that it was open and that the body was not there. They also went away, but a woman .... stayed by the tomb weeping, and she was the first to see the risen Jesus. Soon afterward, he was seen by some other .... then by .... disciples who were walking out of the city to the village of .... They at once returned to the city with the news, and found that on that afternoon Jesus had also appeared to .... While the disciples and the women were together, listening to these things, and the door of the room was ...., Jesus suddenly appeared to them, saying "............................. be unto you." Thus on that day, the day of his ...., Jesus appeared in all five times.

CHAPTER IX.—THE TOMB.

ON Friday evening, while Joseph and Nicodemus were laying the body of the Lord in the grave, his aunt, Mary Cleophas, and Mary of Magdala were sitting over against the tomb watching. The other women from Galilee also saw the place where he was laid. Probably they all returned to the city together, to buy spices and ointments for the embalming; and before they separated made arrangements for meeting again early, after the Sabbath was ended. As nothing could be done before daybreak, we may easily conjecture that they agreed to meet soon after the dawn, either in the garden itself, or by the city gate nearest to it.

But upon Sunday morning, whilst it was yet dark, over-early or before the appointed time, Mary Magdalene and Mary Cleophas, restless in their sorrow, started off to see the tomb beforehand. On their way they were joined by Salome the mother of John, who was probably staying in the same house as Mary, the mother of Jesus. They had bought sweet spices, but the other women were to bring them to the sepulchre. No light yet shone in the sky, except the first faint gray of the morning in the east. But possibly they may have seen a sudden light gleaming in the direction of the garden, and felt the shock of an earthquake, like that which had rent the rocks on Friday. If so, they would naturally pause for a while, terrified; yet, when all was calm again, and the quiet dawn grew stronger, waking up the birds, whose twittering was the only sound to be heard, they would go on, though troubled and trembling to the sepulchre.

But what had caused the shock of earthquake? The Roman guard, possibly the same that had watched under the cross, and divided the Lord's garments among them, were already looking forward to being relieved of their watch, when they saw an angel whose face was like the lightning, descend from the dark heavens above them, and they felt the earth quake and tremble beneath their feet. He rolled back the stone from the tomb they were guarding; and for fear of him they became as dead men. They saw nothing else than the bright awful face and the glistening whiteness of the form that sat on the stone near them. They did not see Christ quit his tomb.

By the time the two Marys and Salome reached the garden, the dawn was light enough for them to see objects at some distance. They do not seem to have known of the guard being set to watch the grave; for their talk was only of the difficulty of removing the large stone which filled the opening of the cave. Probably their special purpose in coming to view the tomb was to ascertain whether the woman alone could roll it away, and effect an entrance without aid. On Friday evening, in the twilight, and overwhelmed as they were with grief, they had not sufficiently noticed this difficulty. Now, as they drew near, what was their amazement and dismay to see the stone already removed, and the cave open!

Their fears sprang to one conclusion, and only one. The beloved body of their Lord had been violently taken away—stolen by his bitter enemies—during the night. It had been still further degraded and dishonored by being cast into the common grave of criminals. Mary Magdalene, leaving the other Mary and Salome, fled back into the city to seek Peter and John, and arouse them to help, if help were not too late. Very probably these two disciples were lodging in the same house; for at the time of the feasts every dwelling in Jerusalem was crowded with guests. "They have taken away the

Lord," cried Mary, when she found them, "and we know not where they have laid him."

In the meantime Mary Cleophas and Salome went on to the tomb. They were women past middle life, with the calmness and passiveness of years and sorrows, and they did not shrink from entering into the tomb. They had set out, indeed, with the intention of preparing the body for a second burial. But there was no lifeless corpse there. They were affrighted, however, by seeing an angel, clothed in white, sitting on the right side. "Fear not," he said to them, "for I know that ye seek Jesus, who was crucified. He is not here; he is arisen. Come, see the place where the Lord lay. And go quickly, and tell his disciples and Peter that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him, as he said unto you. Lo, I have told you." Salome and Mary Cleophas fled from the tomb trembling and amazed; and probably passing by John and Peter in their bewilderment, they said nothing to them about what they had seen, but went on into the city, in fear and great joy, to bring the disciples word.

Now when they were going, some, but not all, of the Roman guard hastened to the chief priests and told them what had come to pass. A council was immediately summoned; and, after much discussion, they seem to have persuaded themselves that the soldiers had been sleeping, and that, as they slept, the disciples had stolen away the body. The guard owned to having been like dead men from fright: and none of them professed to have seen Jesus leave the grave. The council gave them large sums of money to spread about this report, which they did so successfully, that those who thought better of the testimony of two or three heathen soldiers than of that of hundreds of their own countrymen, who had nothing to gain but everything to lose by their testimony, believed the saying, and commonly reported it as a fact.

Very shortly after Salome and Mary Cleophas left the grave, John and Peter reached it. John had outrun Peter, but with the sensitive shrinking of a young nature, unused to death, he did not go in. Stooping down, he saw the linen clothes, that fine linen Joseph had prepared, lying on the floor of the cave. It was quite evident his Master was not there. But Peter, coming up, stepped at once into the tomb, to look round it. There was no sign of haste or violence, as there must have been if a band of rough foes had trampled in to steal away the body. The fair linen cloth was unsoiled, and the napkin that had been about the worn and anguished face had been wrapped together, as if his mother's gentle hands had folded it up tenderly, and laid it aside by itself. There was nothing terrifying about the quiet empty tomb; and John, with all his sensitive love for his Lord, might enter and feel no shock. He also went in, and looking round, felt a gleam of faith, like the dawn of a new and splendid day, breaking upon him. But they could not linger in the empty grave. Mary, the mother of Jesus, ought to hear these strange tidings, and they went away to tell her.

Now, Mary Magdalene stood without, at the door of the cave, weeping. Like John, she did not venture to go in. She was alone; Peter and John were gone, and the other women were not yet come. The garden was a solitude. Nothing had occurred to deliver her from her agonizing fears. To her it was her Lord, not his body merely, that they had taken away. The hurried departure of Peter and John, and the absence of Salome and Mary Cleophas, must have confirmed her suspicions. She stooped down, as John had done, to look at the place where he had lain. There was the spot where his thorn-crowned head had been pillowed, and his pierced feet had rested. But the grave was no longer empty. At the feet, and the head, where the body of Jesus had lain, sat two angels, bending over the place, as if still watching him, just as she would have sat and watched him if she might but have stayed beside him, even in the sepulchre. The angels neither astonished nor affrighted her; she was too engrossed in her sorrow. "Woman, why weepest thou?" they asked. She answered them without fear—the only human being who has spoken to angels with no tremor—"Because they have taken away my Lord, and I know not where they have laid him." She even turned away from them, as from those who could give her no comfort, while her Lord was lost. Dimly through her tears she saw some one standing near her, and heard the same question, "Woman, why weepest thou? Whom seekest thou?" These last words gave her the idea that it must be the gardener, who would know all that had taken place in the garden under his care. "Sir," she cried, "if thou have borne him hence, tell me where thou hast laid him, that I may take him away." She had but one thought in her mind: where was her Lord?

"Mary," said the voice behind her—a familiar voice; and she turned quickly, crying gladly, passionately, "My Master!" He called her from the abyss of despair to a rapture of joy beyond words. She sprang toward him to touch him, to make sure that it was he himself whom she had seen die upon the cross. In a moment she was back again to the happy hours in Galilee, when she had ministered unto him, before all this agony came. As before, one thought alone possessed her soul. Here was her Master, he who had saved her in the old bad days.

But Christ was not the same. A solemn change had passed over him, which must alter all his relations with his old friends. She was too excited to feel this; but his first words arrested her. "Touch me not," he said; possibly meaning, "Stay not to touch me now, for I am not yet ascending unto my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; unto my God, and your God." He was their elder brother, who could remain with them but a little while, and then they would see him no more, but he would represent them in the Father's house, where he was going to prepare a place for them. Mary knew she also should see him again; and when he vanished out of her sight, she stayed not a moment longer at the sepulchre, but went to tell them she had seen the Lord.

THE RESURRECTION MORNING.

All these circumstances had followed one another rapidly; and it may be that the women who were to bring the spices and ointments had been delayed, or perhaps had waited some little time for Salome and the two Marys at the appointed place of meeting. Joanna, the wife of Herod's steward, was the chief person among them, as the woman of greatest wealth and rank. They were not at all surprised at finding the stone rolled back from the door of the sepulchre, supposing that it had been done on purpose for them. But they found the body they had come to embalm taken away. This very much perplexed them; though they were not afraid until they saw two men standing by them, in shining garments. So terrified were they, that they bowed their faces to the earth before them. The angels said to them, as if marveling at these repeated visits to the grave, "Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" Then the women remembered these words, wondering at their own forgetfulness. They returned at once to the city; and as they were not likely to single out Peter or John, as Mary Magdalene had done, to be the first hearers of their tidings, they went quickly to some common place of meeting among the disciples, and there found a large party assembled, which had been probably called together by Peter, to hear that the body of the Lord was gone, no one knew whither. The women told the vision they had seen; but the disciples could not believe them, and their words seemed as idle tales. Peter, however, hearing of the appearance of angels, arose, and ran again to the sepulchre for the second time; but stooping down, he saw no such vision, only the linen clothes laid as he had seen them before. He returned to the assembly of the disciples, full of wonder at what had come to pass.

It is natural to suppose that Mary Magdalene, who had hastened to John's house when she knew the grave was open, would also go there after she had seen Christ. Mary, his mother, would thus hear first of the appearance of her Son. Finding there that Peter and John had left to call together the disciples at some appointed place, Mary Magdalene followed them; and soon after Joanna and the women from Galilee had told of their vision of angels, she entered to relate the appearance of the Lord himself to her in the garden. She had even a message to deliver to them. But the incredulous and bewildered disciples could not believe her, and probably said among themselves that grief had distracted her mind. When Peter returned from the sepulchre, having seen nothing, this conviction would naturally be deepened.

But presently Mary Cleophas and Salome, the aunt of Jesus, and the mother of James and John, women not likely to be deceived, or to mistake a stranger for their Lord, came in with another account of having seen him, and of receiving a message from him for his brethren. But still the incredulous disciples refused to believe. Mary Magdalene owned that she had not touched Jesus, had, indeed, been forbidden to touch him; but these two women declared that they had not only met him, but that when they heard his greeting, they had fallen down to worship him, being afraid, and had held him by his feet. "Be not afraid," he had said, "go, tell my brethren that they go into Galilee, and there shall they see me."

There was this excuse for the unbelief of his disciples that as yet the only manifestations, either of angels or of the Lord himself, had been to women, who are always more excited, and more open to superstitious fancies, in hours of sorrow, than men are. The simple facts, as known to the disciples, were, that the tomb was open at daybreak, and the body of their Master missing. Who had broken open the grave they could not tell; but their suspicion must have been that some enemy had done it.

The news spread rapidly throughout Jerusalem, and no doubt crowds of curious spectators flocked to the garden to see the open tomb. Among them the partisans of the Council diligently spread the report that the body was stolen away by the disciples while the guard slept. It would be no longer prudent for the well-known followers of Jesus to be seen near Calvary and Gethsemane, but those who were less marked among his friends probably mingled with the throng, and from time to time brought tidings to the assembly of disciples of what was going on. The hours wore away, and still they were in perplexity and unbelief. Three women only had seen him; one of these had not touched him, and the other two had been so bewildered and amazed, as to have kept their interview with him to themselves until after Mary Magdalene had given her account.

CHAPTER X.—EMMAUS.

WHEN the disciples were first called together by Peter and John, there were among them two friends, one of whom was named Cleopas not the husband of Mary, but probably a native of Emmaus, a village about nine miles from the city. They were present when the party of Galilean women, with Joanna, came to tell of seeing two angels in the sepulchre. Possibly they went with Peter, when he ran a second time to the grave; but they did not return with him, as they did not hear the statement of Mary Magdalene, or of Salome and Mary Cleophas. Very likely they lingered about the garden among the crowd listening to the various guesses and rumors concerning the strange event, until it was time to start on their long walk homeward. Calvary lay north or northwest of the city walls, and Emmaus to the west; there was no need, therefore for them to return through the busy streets, where they might have heard that their risen Lord had appeared to, not one, but three of the women, who had loved him so faithfully, and ministered to him so long. Sad, though it was a feast time, when joyousness was a duty, these men might well be.

It is a toilsome road, and the afternoon sun beat hot upon them. But they heeded neither the heat of the sun nor the roughness of the road. They were reasoning and pondering over the events that had followed quickly upon one another, since they had entered Jerusalem to eat the feast of the passover. There had been the betrayal, the arrest, the mock trial before the Council, the real trial before Pilate, the scourging, the crucifixion, the darkness at noonday, and earthquake, all hurried one upon another. They might well be sad and downcast as they communed about the these things.

Presently a stranger, journeying the same toilsome road, drew near and asked them how it was they could be thus sorrowful during the feast. Cleopas answered him, "Art thou only a stranger in Jerusalem, and hast not known the things that are come to pass there in these days?" All Jerusalem was busy about them, and this stranger who seemed to be coming from the city, might surely guess what they were talking about. Yet he said, "What things?" And now Cleopas, concluding that he was indeed a stranger, told him of Jesus of Nazareth, the mighty prophet, who had been condemned to death by the great Council, their rulers. "But we trusted," he went on sorrowfully, "that it had been he that should have redeemed Israel. Then he narrated how certain women had astonished them that morning, who did not find his body in the tomb, but came saying they had seen a vision of angels, who said that he was alive. "But him they saw not," added Cleopas to the stranger walking at his side.

"O foolish men!" he answered gently, "and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" They, like all other Jews, were well versed in the writings of Moses and the prophets; but as this stranger explained to them passages perfectly familiar to them, they stood out in a new light, with deeper meaning than any they had had before. Their hearts, slow to believe, burned within them, Was it, then, true that Jesus was that Holy One whose soul should not be left in hell, nor his flesh see corruption? The long road seemed short; the rocky path no longer rugged to their feet; the heat of the sun was unfelt. How fast the time fled! How quickly Emmaus was seen on its hill before them? Who could this stranger be, so wise and gracious, whom they loved already, and could listen to unweariedly, almost as if he were the Lord himself?

They were close to the village now, and the day was far spent. He made as though he would have gone further; but they could not part with him yet, stranger though he was. "Abide with us," said both of them; and he went in to tarry with them, as they hoped, until the morning. He had charmed away their sadness, and taught them what they had never known before. How gladly would they minister to this new friend? When they sat down to supper they set him in the most honorable place, to preside over their evening meal. He took bread, blessing and breaking it with some words or gesture peculiar to Christ, and gave it to them, as he had been wont to do when he sat at meat with his disciples. Now their eyes were no longer holden that they should not know him. It was he himself; their crucified and risen Lord. For one brief, glad moment they saw his beloved face, and the pierced hands, which had given to them the bread.

Then he vanished out of their sight; but this was yet another proof to them that it was indeed the Lord.

At once they rose up to return to Jerusalem, thinking nothing of the long walk and the coming night, when they had such tidings to carry to the disciples, and the mother and kinsmen of Christ. It must have been late when they reached the city, but they found ten of the apostles, with a number of the disciples, gathered together, though with closed doors, and precautions taken, for fear of the Pharisees. Who was there? The women probably, Lazarus from Bethany, Nicodemus, perhaps, and Joseph of Arimathea, whose garden had been trampled by so many feet that day. There was great agitation among them still. Had the body of Jesus been stolen away from the grave? Was it not his spirit only which had been seen by the women? Even Peter, who had also now seen the Lord, the apostle who denied him being the first to whom he revealed himself; Peter could hardly believe that it was his Master, and not a spirit. Yet when the two disciples from Emmaus entered, they were met by the cry, "The Lord has arisen indeed, and appeared unto Simon." But Cleopas and his companion had something more to tell of than a mere brief appearance. They described the stranger joining them, and walking mile after mile with them, conversing all the while familiarly; how he went in to tarry with them, and sat down to meat, and was known to them in the breaking of bread. This the disciples could not believe. Cleopas and his friend do not seem to have been very renowned followers of Jesus, and the other disciples were hard of belief. Those among them who had seen him had caught but brief glimpses of him. Mary Magdalene had not been allowed to touch him: Salome and his aunt Mary had only held his feet; to Peter he had appeared certainly, but not in this homely manner as a fellow-traveler along the same rough way.

They were still speaking incredulously about these new tidings, when suddenly, with no opening of the fastened doors, and no sound of entering, they saw Jesus standing in the midst of them, and heard his voice, saying, "Peace be unto you." But they were terrified and affrighted, supposing that they saw a spirit. There was none bold enough to try to touch him, and no one dared to speak. With great gentleness and tenderness he reproached them. "Behold my hands and my feet," he said, showing them the print of the nails; "handle me, and see. It is I myself. A spirit hath not flesh and bones, as ye see me have." Their terror and trouble were pacified, but still they were not calm enough for faith. They could not now believe for joy. But to give them time to collect themselves, he asked for food, as once before he had commanded something to eat to be given to the ruler's little daughter, when he called her back from the grave. He ate before them, a convincing proof that he was no spirit; and then he was seen no more by them. But there was no room for unbelief among them now. The load upon their hearts, like the great stone of the sepulchre, was rolled away forever. Their Lord was arisen indeed.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

---

1. On the evening of what day was the body of Jesus laid in the tomb?

....

2. Through what day of the week did the body remain in the tomb?

....

3. On what day did Jesus rise from the dead?

....

4. What took place when Jesus rose?

....

5. Who rolled away the stone from the tomb?

....

6. What became of the soldiers who were watching the tomb?

....

7. Who came early that morning to the tomb?

....

8. What did these women find when they reached the tomb?

....

9. Whom did these women see in the empty tomb?

....

10. What did the angel tell the women?

....

11. What two disciples came to the tomb?

....

12. Which of those two disciples first went into the tomb?

....

13. Which of the two was first to believe that Jesus had risen?

....

14. Who first saw Jesus after he rose from the dead?

....

15. What other women saw Jesus soon afterward?

....

16. To what place were two disciples walking when Jesus appeared to them?

....

17. Of what book did Jesus speak to these men as he walked with them?

....

18. To what one of the twelve apostles did Jesus show himself on that afternoon?

....

19. How many of the apostles saw Jesus on the evening of that day?

....

20. What were the first words that the risen Jesus spoke to the company?

....

THE ANGEL AT THE TOMB—Whent he women arrived at the sepulchre, they found that the heavy stone had been rolled away from the entrance, and beheld a beautiful form in long white robe.—(Matt. xxviii. 1–6.)

CHAPTERS XI AND XII.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

After Jesus rose from the .... his disciples and friends remained in .... for some time. One of the disciples, ..., refused to believe that Jesus was living. He said, "Except I see in his .... the print of the ...., and thrust my .... into his .... I will not ....…" On the evening a .... after Jesus had first been seen the disciples were together again, and this time .... was with them. Suddenly ....appeared among them saying "......................... ...... be unto you." Then, turning to .... he said, "Reach hither thy .... and behold my ...., and reach hither thy........ ......and thrust it into my ...., and be not faithless, but .... Thomas said unto him, "My .... and my

.................................." After this the disciples left the city of ...., and went northward to .... which had been their home. There seven of the apostles again met Jesus by the Sea of .... where they were .... They partook of food with him and after the breakfast, he asked three times of .... the question "............................ thou me?" At another meeting with Jesus on a .... in Galilee, there were .... hundred present. The last meeting of Jesus with his disciples was near ...., on the Mount of .... At this time he .... to heaven; but left a promise that he would .... again.

CHAPTER XI.—IT IS THE LORD.

THOUGH the chief priests and Pharisees carefully reported that the disciples had stolen the body of Jesus of Nazareth, they took no steps to prove the fact, or to punish the violators of the grave. The whole number of the disciples remained in Jerusalem during the feast, and the Sabbath following the feast. Even on the first day of the week after it, when the bulk of the Galileans had started homeward, the eleven apostles still lingered in the city. Thomas, who had vehemently refused to believe in the resurrection of his Master because he had not seen him, had passed the week in alternate mourning and disputing with those who vainly sought to convince him. He saw Mary, the mother of Christ, comforted, and full of gladness; his fellow-disciples rejoicing and exultant; yet to all they urged he answered, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." It was a miserable week for him, for he was deeply attached to his crucified Master, and timid and despondent as he was, he had once said, "Let us also go, that we may die, with him." But he could not be persuaded that he had risen from the dead.

A week had passed since Jesus had been seen; and the eleven apostles were sitting together, the doors being shut for fear of the Pharisees, as on the week before, when once more he stood in their midst, with no sign or sound of coming, and said, "Peace be unto you." Then turning to Thomas, and speaking directly to him, he added, "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." But he did not now need the evidence he had demanded; it was enough to see his Master, and hear him speak. Jesus wished to prove to him that he was the very Son of man, who had died upon the cross, Thomas cried, "My Lord, and my God!"

The apostles no longer lingered in Jerusalen. They were needed in their homes in Galilee, and it was safer for them to assemble together there, where the chief priests had less power than in Judea. Moreover there would be many arrangements to make for their families, before they could set out on those missionary journeys which soon scattered them into far countries. They scarcely yet knew what their Lord would have them to do, but for a short time longer they were sent to dwell in their own homes, among their own people, following their old trades amid familiar scenes.

Seven of them were dwelling near Capernaum, on the shores of the lake where they had earned their livelihood by fishing. Peter said to his comrades, one evening after their return from Jerusalem, "I go a-fishing." Thomas and Nathanael, James and John, with two others, joined him, and, entering into a boat, launched out upon the dark waters, and toiled all night, but came back to the land with empty nets. In the cold gray of the morning they were going ashore, disappointed and hungry men, when they saw on the dim beach a man standing to watch them. It was still too dark for them to see clearly. "Children, have ye any food?" his voice called across the water. There is nothing unusual in such a question from a bystander who has been looking on while men are fishing. "No," they shouted back; for they were still some distance from the land. "Cast the net on the right side of the boat, and ye shall find," was the advice given. He might see signs of fish which had escaped them; and they obeyed, feeling that though their toil had been in vain all night, one chance cast of the net might atone for their want of success. If not, they could but return empty, as they were now doing.

While they cast their net the light grew stronger, and the morning shone upon the lake and shore, upon the disciples in their boat, and the solitary stranger looking on. But soon the net was so full of fish that they could not draw it; and quickly there flashed through the mind of John the memory of that morning, when Jesus had called them to leave their nets, and follow him. "It is the Lord," he said to Peter. There he stood in the morning light, at the edge of the waters where they were fishing. Possibly, nay probably, there was already shining about him a transfiguring glory, such as they had witnessed on the mountain, when his face was as the sun, and his raiment as white as the glistering snow. Peter at once threw himself into the lake, that he might the sooner reach the Master he had once denied; and the rest followed in their boat, dragging their net with them.

Just such a reception met them as may have welcomed them often in the days, when, though disciples, they still had to earn their bread. No doubt their Lord had often ministered to them before he washed their feet at the Last Supper. There was a fire already kindled on the beach, lit for them whilst they were toiling, hungry and weary, in the darkness; and fish were broiling on it, and cakes of bread were baking in the hot ashes. It was a homely, simple welcome, such as one of themselves might have prepared for his comrades. They and their Master had often eaten their meals together thus in the open air, beside a little fire on the ground. "Bring of the fish which ye have now caught," said Jesus to them; and Peter ran and drew the net to land, counting the fish as he took them out of the unbroken meshes. Presently Jesus said to them, "Come and breakfast." But none of them durst say, "Who art thou?" They were silent in happy awe.

The meal was ready, and they hungry with their night's toil. They were at home on the shores of their own lake. Every hill, every village, every landmark about them, lying clear in the early light, was as familiar to them as the faces of old friends. The freshness of the air brought to them the scent of flowers such as they had plucked when children. The little waves of the lake rippled up against the margin, chiming as it had done to them when they were boys. The larks sang overhead, and the waterfowl cried across the water. How different was this from that upper chamber in Jerusalem, when their Master's soul was troubled, and exceedingly sorrowful, as he said there was a traitor among them. There was no traitor now, no agony in Gethsemane, no cruel foes, no cross. All these were forever past.

Once again Jesus took bread, and, breaking it, he gave it to them. In silence, blissful, yet reverent, they took their food from his hand, and satisfied their hunger. They knew that it was the Lord, and that was enough. When the meal was over, three times Christ asked of Peter the question, "Lovest thou me?" until at the third time Peter was aggrieved. "Lord," he cried, "thou knowest all things; thou knowest that I love thee." Jesus bade him feed his lambs and his sheep; and signified to him what death he should die for his sake. By this time the morning had advanced, and the people were waking up to their day's work in the fields, or upon the lake, and Jesus withdrew from his disciples, saying to Peter, "Follow me." All of them were about to enter upon the life he had quitted; they would be persecuted, cast out of

A CUP OF COLD WATER.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. X. 42.

"BEHOLD, A SOWER WENT FORTH TO SOW."—Matt. 13: 3.

the synagogue, and put to death as he had been. The servant could not be above his master, nor the disciple above his Lord. They must all, even Peter, who had denied him, follow him through shame and suffering to a bitter end. Peter understood Christ's words literally, and rose up to follow him; John also could not stay behind if he might but be with his Lord in that mysterious solitude whither he was about to vanish, and whence he came so suddenly among them. But here they could not follow him. Peter asked a question as to what John should do in the perilous future they were about to enter; but Jesus checked his curiosity by a vague, indefinite answer before passing out of their sight. This was the third time that Jesus showed himself to his disciples after he was risen from the dead.

CHAPTER XII.—HIS FRIENDS.

TWICE had the Lord been seen by the women who ministered unto him; three times by the apostles. But still a larger assembly were to have proof that he had indeed risen from the dead. Whilst Jesus was yet in Galilee, before his crucifixion, he had told not only his twelve apostles, but the mass of his disciples, that he should be crucified, and rise again the third day. He had also fixed upon a mountain where he would appear unto them after his resurrection, probably a mountain in some central point, where all could assemble to meet him. More than five hundred disciples flocked to this appointed place, men and women, those whom he had delivered from blindness, sickness, sorrow, even from evil spirits. None would be absent who could possibly reach the quiet mountain, where their crucified Lord would meet them in his own person; no spirit; no illusion. A few even yet doubted; but the rest worshipped him. Speaking to them all, not to the apostles merely, he bade them teach all nations to observe whatsoever he had commanded. Each disciple was to be a messenger of the good tidings for him; though only a chosen few were to forsake all to become his ambassadors to distant lands.

There was one of the Lord's disciples, who had been his companion not for a few months only, nor for two or three years, but during his whole life. They had been boys together, dwelt in the same village, climbed the hills side by side, learned from the same schoolmaster, gone together to the synagogue Sabbath after Sabbath; perhaps worked at the same carpenter's bench. This was James, the son of his aunt, Mary Cleophas, of whom tradition says he closely resembled the Lord in his personal appearance. Jesus appeared alone to him, in some quiet unknown hour, which would have remained a secret from us if James had not himself told it to Paul some years afterward. Jesus had not ceased to love those whom he had loved in his early life; and it may be he appeared to James to satisfy some passionate yearning of his cousin's heart for one more hour of such communion as those they had together on the hills round Nazareth.

For forty days after his resurrection Christ remained upon earth, showing himself alive by many infallible proofs, eating and drinking with his disciples; being seen of them, and touched by them; teaching them, and speaking to them things pertaining to the kingdom of God, which they were to preach. He had said, "I will see you again, and your heart shall rejoice; and your joy no man taketh from you." His words were fulfilled. The joy of his resurrection had made them strong to face the perils they had once dreaded; and by many a proof he made this joy unspeakable, and full of glory. No king, no high priest, no emperor, not all the powers and principalities of the whole world, could take this joy from them. Now the time was come when Christ could trust his message with them, and leave them to go to the Father.

The mission of the apostles was to begin at Jerusalem—the city of his crucifixion. There, some days before the feast of Pentecost, they were once more gathered together, with Mary, the mother of Jesus, and other women, and his kinsmen, waiting for his last revelation of himself. Jesus came to them and led them out as far as Bethany, on the Mount of Olives; but whether all were there, or his apostles only, we cannot tell. Seen and heard by them, but invisible to eyes that had no love for him, he passed along that road, down which the thronging multitudes had swept in glad procession, waving palm branches, and shouting "Hosanna to the Son of David!" Once more he looked upon the doomed city, over which he had wept, and which was now crowned by its blackest sin. "Begin at Jerusalem," he said. Even yet the apostles did not fully understand him. "Lord," they asked, "wilt thou at this time restore the kingdom to Israel?" They beheld their beautiful city, with its magnificent temple and gorgeous palaces, and still thought it, blood-stained as it was, a fitting throne for their risen Lord. Again, as once before, he told them they were not to know the times and seasons which the Father had kept in his own power.

Past the home at Bethany, which he had loved so much, and blessed so wondrously, Jesus led his disciples to some solitary spot on the mountain, where Jerusalem, the guilty city, with Calvary at her gates, was hidden from their view. Lifting up his pierced hands, he blessed them, his friends who had been with him in his tribulation; but whilst he was speaking a cloud came down to overshadow them, as they had been overshadowed in the Mount of Transfiguration. Their loving hands could clasp him no longer; they could hear him no more, but falling down, they worshipped him, as he was thus carried away from them. Even when all was lost to their sight, that bright chariot of cloud in which he was ascending on high amidst thousands of angels, and leading captivity captive, when that had faded in the deep blue of the heavens, they stood gazing steadfastly toward the point where it had vanished, until two men in white apparel spoke to them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come again in like manner, as ye have seen him go into heaven."

In great joy they returned to Jerusalem, along the well-known road, with Gethsemane not far off, and Calvary in sight. With one accord they, with the women, and Mary, and all the kinsmen of the Lord, continued together in prayer and supplication, going up constantly to the temple to praise and bless God.

CHAPTERS XI AND XII.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

1. What disciple at first refused to believe that Jesus had risen?

....

2. What did Jesus tell this man to do, when he saw him?

....

3. What did this man say when Jesus spoke to him?

....

4. To what land or province did the followers of Jesus go to meet him?

....

5. Near what lake had some of the disciples formerly lived?

....

6. For what purpose did they go out on the lake?

....

7. Whom did they see standing on the shore?

....

8. Which of the disciples recognized the stranger on the shore?

....

9. What disciple swam ashore to meet Jesus?

....

10. What question did Jesus ask this disciple?

....

11. How many times was the question asked?

....

12. What did Jesus tell this disciple to do?

....

13. How many times had Jesus now appeared to his disciples?

....

14. To how many people at one time did the risen Christ appear after this?

....

15. Where did this appearance take place?

....

16. What relative of Jesus saw him after his resurrection?

....

17. During how many days did Jesus at times appear after his resurrection?

....

18. Upon what mountain was he seen for the last time?

....

19. What became of Jesus after his last appearance?

....

20. What promise was made when Jesus had left the earth?

....

CHAPTER XIII.

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

In this chapter we read what became of the men who had led in the crime of slaying Jesus. The ruler of Galilee ...., who had caused .... the Baptist to be put to death, had taken as his wife ...., who had left her former husband for him. He wished to receive the title of ...., and for this purpose went to .... the capital of the empire; but instead of being made ...., his rule was taken away, and he was ...., and ever after lived an exile. The Roman governor .... had put Christ to death, in order to win .... from the Jews; but he became more and more unpopular, and was finally sent to .... for trial, was banished to .... where he died by .... own .... The high-priest, named .... who had taken part in condemning Christ was afterward ....

from his office. Herod .... one of the best of a wicked family, was made king of ...., and under him the land enjoyed .... But he put to death the apostle ....the brother of John. After the death of this king, a severe .... lasting .... years, fell upon the land. Troubles grew, and at last the Jews broke out into rebellion against the .... government, but at the same time quarreled among themselves. The city of .... was besieged, taken and destroyed by the ...., multitudes of the Jews were .... and multitudes more sold into .... It was said that all the .... escaped from the city before the siege began, and none of them lost their lives. The disciple who betrayed Jesus to his enemies was .... He received.. .... pieces of ....as his reward, but being filled with remorse at his crime brought back the money to the ...., and went and .... himself. Thus nearly all of those who had taken part in the slaying of Jesus came to evil ends.

CHRIST CALLING PETER AND ANDREW.

"Follow me, and I will make you fishers of men."—Matt. IV, 19.

CHRIST PREACHING ON THE MOUNT.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. V 18.

CHAPTER XIII.—HIS FOES.

BUT what of the enemies of Christ? the traitor, the priestly persecutors, the unjust judge, the cowardly tetrarch, nay the city itself, which could suffer such crimes? A few years after the crucifixion, Herod Antipas, the murderer of John the Baptist, was goaded on by Herodias to solicit the rank and title of king from the Roman emperor. Her brother, Herod Agrippa, had been made king of those provinces which had been governed by Philip the tetrach; and he arrived in Palestine, A. D. 38. His kingly state excited the ambition and jealousy of Herodias, who at last succeeded in carrying Herod Antipas to Rome to supplant Agrippa in the favor of the emperor. But Agrippa's influence proved stronger than theirs; and instead of being allowed to return to Palestine, Herod Antipas was banished, and from that time till his death dragged out the life of an exile in France and Spain. Herodias did not forsake him; the only good thing we know of that wicked woman.

Pilate had sacrificed Christ to his fears of being misrepresented to the emperor. The very fate he dreaded befell him; for riots becoming more and more frequent under his rule, both in Judea and Samaria, his superior, the prefect of Syria, sent him to Rome for trial. He arrived there just after the death of Tiberius, who had been his friend and patron; and Caligula, his successor, banished him also to France, where it is said, he died by his own hand, unable to bear his disgrace and exile.

After the departure of Pilate, the prefect of Syria visited Jerusalem, and removed Caiaphas from his office as high priest. But a son of Annas was put in his place, and the chief power of the priesthood remained in the family for a long period. Annas himself died in extreme old age, and was considered by his countrymen one of the happiest men of his time and nation.

For a brief space under Herod Agrippa, who was made king of Judea and Samaria, as well as of the provinces east of the Jordan, Jerusalem enjoyed prosperity, whilst the early Christians suffered many persecutions, Herod putting James, the brother of John, to death, to please the Jews. But immediately after this, upon the death of Herod, A. D. 45, a severe famine, lasting two years, befell Judea. Soon afterward, at the feast of the passover, many thousands of the people perished in a tumult caused by the entrance of the Roman soldiers into the temple. A set of fanatics and assassins began to infest Jerusalem and its neighborhood, some of whom slew the high priest, a son of Annas, whilst sacrificing. Riots and massacres became more and more common. False Messiahs sprang up. Rival high priests headed different parties, each bent upon plunder. At last the Jews broke out into open insurrection against the Roman power; but they were also divided among themselves, and separated into many factions, at deadly enmity with one another. The Roman army besieged Jerusalem, A. D. 70, when it was crowded with strangers and pilgrims come up to keep the passover. Thousands perished in battle, thousands more by famine and murder within the walls, and when the city was taken, the old and sickly were massacred, children under seventeen years of age were sold into slavery, and the rest were sent in multitudes to make up gladiatorial shows in the amphitheatres of Rome and the provinces. "The whole of the city was so thoroughly levelled and dug up, that no one visiting it would believe it had ever been inhabited." It is said that not one of the Christians perished in the siege, as they fled from the doomed city before it was surrounded by the Roman army.

But a far swifter and more direct destruction befell the man, who knew, and knew distinctly, what he was doing when he betrayed his Lord into the hands of his enemies. Judas was not ignorant of the purposes of the Council; he was no stranger to Jesus. He had even been one of his familiar friends, in whom he trusted. He had been an eye-witness, like the other apostles, of the wondrous life of Jesus from the beginning. He had himself preached the gospel, and done works of mercy in the name of his Master. Yet he clearly understood that the bribe for which he bargained to betray him was but the price of his blood. For he had been with Christ when he was hiding from his enemies, who sought to kill him by any means, by private assassination, or by sudden tumult. To sell Jesus to the chief priests, he knew, was to betray innocent blood.

We are led to suppose that Judas accompanied the band which carried Jesus from Gethsemane to the palace of the high priest, a dark-spirited, anxious, skulking villain, already hearing a low whisper of that storm of remorse which was soon to drive him to despair. The wages of his sin were promptly paid to him; yet still he seems to have lingered about the spot where his Master was, watching how things went on. It was night, and he was friendless. All his old comrades would now turn from him in terror. He was not a stupid man; he could feel keenly. There was but one spark of comfort—his purse was no longer empty, and the little field he coveted could now be his. As soon as the day dawned he would go and see about it.

Possibly there was a faint, lingering hope that Jesus might deliver himself. Once before he had passed invisibly through the midst of his foes, when they took up stones to kill him. Perhaps he had heard Jesus say to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But the faint hope died away as the cruel hours sped on; and when Jesus suffered them to lead him away, bound, before Pilate, Judas knew he would not save himself. He ought to have known it before. A fierce passion of remorse seized upon him. Wildly he fled to the temple, where the priests, his tempters, were already preparing to celebrate their solemn day of peace-offering for the nation. He forced his way into the inner portions of the sacred place, probably into the hall of the Council, where the priests assembled early every morning to cast lots for the services of the day. He flung down the thirty pieces of silver, crying, "I have sinned, in that I have betrayed the innocent blood!" the priests heard and answered him with a sneer. "What is that to us?" they asked; "see thou to that!" Judas left the money, the price of his Lord, and departed forever from the temple.

It may be he lingered through the terrible morning of the crucifixion, until after the awful crime in which he had had a chief share was completed. Then, seeking out the field he had coveted, and which was all but purchased, he put an end to his miserable life. Not without warning had this bitter end come, a merciful warning from his Lord, who had said, whilst there was yet time for him to repent, "The Son of man goeth as it is written of him; but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

CHAPTER XIII.

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date] ....

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1. What ruler was the slayer of John the Baptist?

....

2. Whom did this ruler unlawfully take as his wife?

....

3. What became of this guilty pair?

....

4. What ruler sentenced Jesus to die upon the cross?

....

5. To what city was this ruler sent for trial?

....

6. What was done with this ruler?

....

7. How did he afterward die?

....

8. Who was high-priest when Jesus was put to death?

....

9. What was afterward done to him?

....

10. Who was made king in Judea and Samaria?

. . . .

11. What apostle did this king put to death?

. . . .

12. What came upon Judea after this king died?

. . . .

13. Against what government did the Jews finally rebel?

. . . .

14. What city was besieged by enemies?

. . . .

15. What was done to the city after the siege?

. . . .

16. What people escaped from the city before the seige?

. . . .

17. Who was the betrayer of Jesus?

. . . .

18. How much was paid him for this deed?

. . . .

19. What did he do with this money?

. . . .

20. How did this man die?

. . . .

ST. JOHN

THE MISSING WORDS TO THE FOLLOWING STORY

Were Filled in [Date]..

The New Testament tells us of the life, the death, the rising from the tomb, and the ascension to heaven of .... It also gives the early history of the Christian .... after Jesus left the earth. The Church of the early days had three great leaders............, ... and ...., who was also called "The disciple whom Jesus ...." This disciple was born in the province of ...., near the Sea of ...., and grew up in the town of .... His father's name was ...., his mother's .... and he had a brother named .... While a young man he went away from his home to the river .... where he became a follower of the prophet and reformer .... the .... One day, while he was standing by his master, the prophet, with a friend of his named ...., the prophet pointed to a young man who was drawing near, and said "Behold the .... of God!" The two men left John the Baptist, and sought this stranger who was .... They became his .... and were with him three years, listening to his ...., and beholding his mighty .... After Jesus .... on the cross, rose from the .... and ascended to ...., John, with the other apostles, stayed for a time in .... After a number of years he went to live in ...., the great city of Asia Minor. He was banished by the Roman .... to the isle of .... in the Ægean Sea, and there received the vision of the ...., which is the last book in the Bible. Afterward he returned to ...., wrote three ...., and the .... which bears his name. He died at the age of about one .... years.

ST. JOHN.

THE BELOVED DISCIPLE, THE APOSTLE, PROPHET, AND EVANGELIST; HIS LIFE, CHARACTER, AND EXAMPLE.

IN THIS wonderful book, the New Testament, the life, the teachings, the sufferings, death, resurrection, and ascension of the divine Redeemer, necessarily and appropriately occupy the first place and are followed by a history of the origin and development of the church of the Redeemed, which he founded. But in his work and mission here on earth, and in the work which he committed to his disciples to be done after his ascension, we find three persons named with especial honor, and their labors narrated with particular care and minuteness. These three were PETER, bold, impulsive, warm-hearted, but fickle and wayward in his early career; the apostle to the Jews; JOHN, ardent manly, loving and beloved, and modest and retiring in his disposition; but with strong prejudices and ambitions; the man who had understanding of the visions of God; PAUL, stern, resolute, uncompromising, and heroic, yet tender and sympathizing with those who were in sorrow; the great apostle to the Gentiles. All of the three were apostles, though one received his commission from his risen and ascended Lord. All contributed to the number of the inspired books of the New Testament; Peter, according to generally received tradition, furnishing to his young companion, Mark, the material which was wrought so skilfully into the second gospel; and, in his later years, writing those two general epistles to the churches, which are so full of instruction, reproof, and consolation; John writing first that remarkable collection of prophecies and warnings which we know as the Apocalypse, or Book of Revelation, and, some twenty years later, the fourth gospel, so full in its demonstrations that Jesus Christ is the Son of God; and, later still, when he had upon his head the snows of nearly a hundred years, those three epistles, which fitly and fully round out the gospel he had given to the church; Paul, in the midst of his arduous and incessant labors, writing thirteen and perhaps fourteen epistles to the churches which he had founded, and the individuals converted under his preaching; epistles which contain in themselves a whole body of teaching, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. Thus, with the exception of the Gospels of Matthew and Luke, the Acts, the short Epistles of James and Jude, and possibly the Epistle to the Hebrews, the whole New Testament was written by these three men, and the book of Acts is almost wholly occupied with the record of their labors.

Of these three great leaders of the mighty army of Christian believers which were pillars of the early church, we shall here only attempt to portray, as well as we may, the exquisite beauty of the life and character of "the disciple whom Iesus loved."

In doing this we must of necessity go back to his birth and childhood, and see for ourselves what were the circumstances by which these were surrounded; for the early training has often much to do with the later character and life of the man.

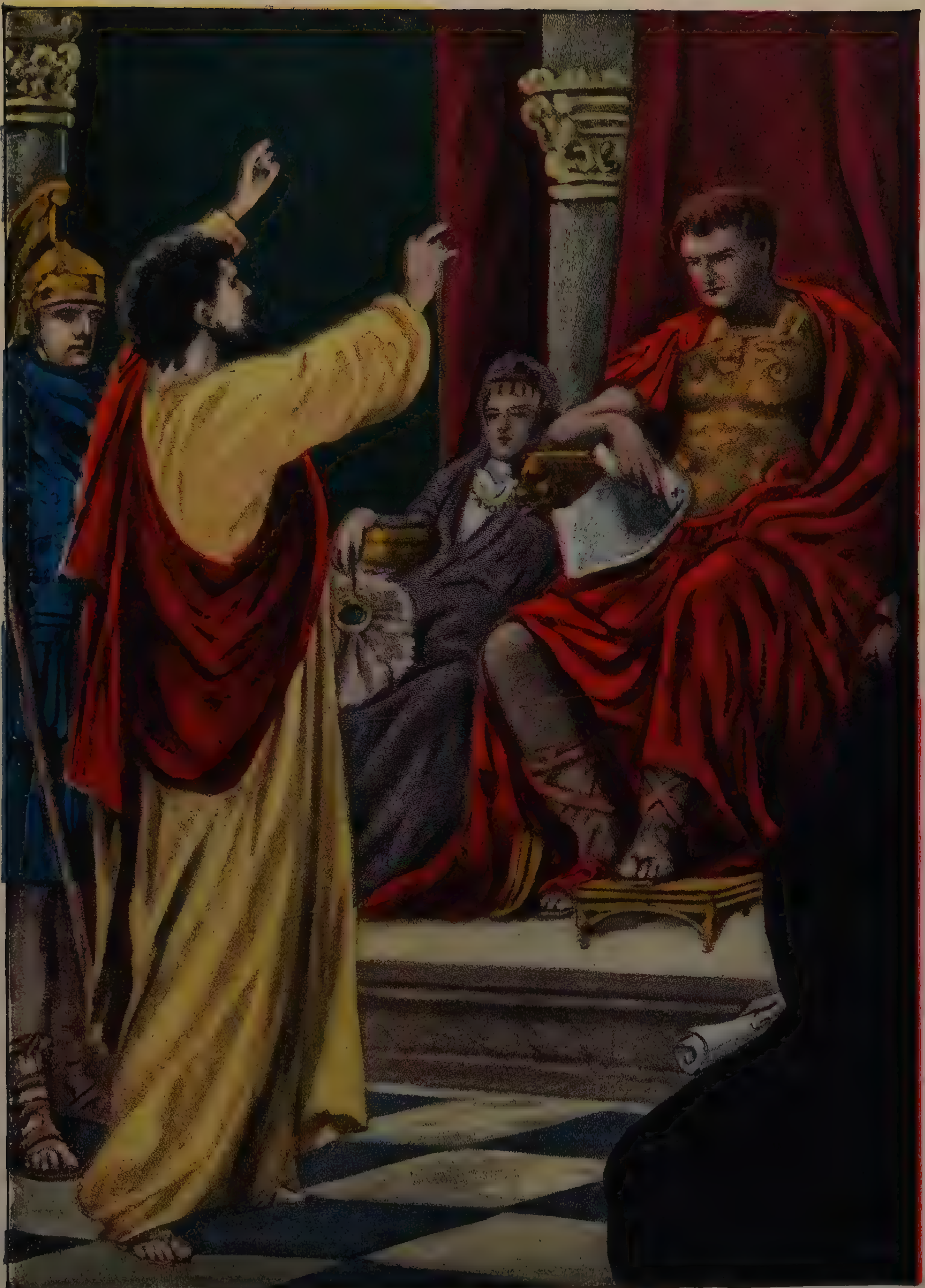
Galilee, the region in which James and John, Peter and Andrew, and indeed most of the apostles, were born, was, in the time of our Lord, very populous, and its population, far from being wholly Jewish, was made up of a great variety of nationalities. This was particularly true of the cities and towns around the sea of Galilee, or lake of Gennesaret, as it was often called. Here might be found, jostling each other in the narrow streets, Syrians from Damascus; Greeks from Antioch, Asia Minor and the Grecian Isles; Arabs from the Eastern desert, on errands of plunder; Idumæans and Moabites from the regions round the Dead Sea; the various tribes of Asia Minor, Galatians, Phrygians, Cappadocians, Cilicians, Lycaonians, Mysians and Ionians; and mingling with them as fishermen, carpenters, farmers, tent-makers, and sometimes bankers, tax-gatherers, and usurers, the Jews, who here made up perhaps one-third or one-half the population; while in the towns and villages of the hills they were much more numerous. Above all in power and authority, though but few in number, were the hated Romans, the rulers of this mixed population.

But what the Galilean Jews lacked in numbers they made up in their ardent patriotism and their abundant religious zeal. Though it was the habit of the proud and conceited Pharisees of Jerusalem to speak slightingly of the Galilean Jews, to ridicule their peculiar dialect, and to represent them as ignorant of the law, there was really no occasion for such reproaches. The Galilean Jew could generally speak Greek, while the Jew of Judea was often ignorant of it; to the wider culture which he thus obtained, he added a most thorough knowledge of the Old Testament Scriptures, which were taught, both in the families and synagogues of Galilee, more carefully than anywhere else in Palestine. There had also been made there very thorough provision for a good general education in all the studies of that time; and the rabbis of the temple at

Jerusalem had established everywhere schools and colleges, for instruction in those traditions of the elders known as the oral or unwritten law, with which they sought to burden the consciences of devout Jews, "teaching for doctrines the commandments of men." Nowhere in Palestine were there to be found men more zealous for the law, or more ready to suffer imprisonment, tortures, and death for their religion, than among the Jews of Galilee. And with them, religious zeal and the love of freedom went hand in hand. They were the brave and patriotic soldiers of the Maccabæan brothers, men who had no idea of defeat, and who would attack and conquer an army of ten times their number; men like Cromwell's Ironsides, who would go into battle singing the Psalms of David, while, with giant strokes, they hewed down their enemies. And when their country came under the power of the Romans, they were restless and constantly rising in insurrection. To them, the idea of a coming Messiah was ever present, and as they would only recognize the rule of God himself, through his priests, their idea of the Messiah was, that though he should possess divine, or more than human powers, he should be to his chosen people a deliverer from the Roman despotism, and should rule and reign over them as an earthly prince, and high priest on the throne of David exalting to positions of trust and power in his kingdom or government those devout and patriotic Jews whom he might select as best qualified for such a service. That the Messiah would be a spiritual prince, that his dominion was to be over the minds and souls of men; that he would have nothing to do with the management of temporal power, and that the Gentile believer would enjoy equal privileges with the Jew who trusted in him, both in this life and the life to come, and that he was to redeem to himself a chosen people, a spiritual Israel, from all nations that dwelt on the face of the earth—were ideas which the Galilean Jew was incapable of comprehending, until his heart was enlightened from on high; and even then, he would ever and anon turn back to his old belief in an earthly Messiah.

The country or region of Galilee, which comprised the ancient territory of Issachar, Zebulun, Asher and Naphtali, was, in the time of our Lord, surpassingly beautiful. The combination of lake, river and sea, of elevated mountain slopes, broad fertile plains, and valleys clad in living green, made up landscapes of remarkable loveliness. The hills were terraced almost to their tops; and the latitude, which was that of Florida, was rendered more diverse in its temperature and its productions by the varying heights of surface found within a few miles. Little Hermon, the loftiest mountain west of the sea of Galilee, is about 2300 feet above that sea; Tabor and Carmel, the one overlooking the sea of Galilee, the other the Mediterranean, are about 1800 feet above the Mediterranean, while the Sea of Galilee is 635 feet below that level. Yet the mountain slopes are not usually precipitous, and on some of these plains, valleys, and hillsides, were to be found the fruits, grains, flowers and forest trees of most of the temperate and semi-tropical countries of the world.

In the small city of Bethsaida, on the northwest shore of the Sea of Galilee, resided at this time two Jewish families, both strict observers of the law, and remarkable, even among their countrymen, for their patriotism and devotion. The names of the heads of these families were Jonas and Zebedee, or Zabdai, as his Jewish neighbors preferred to call him. Each had two sons; those of Jonas were named Simon, afterward called also Peter or Cephas, and Andrew; those of Zabdai, James and John. Neither family was abjectly poor; that of



PAUL MAKES HIS DEFENSE BEFORE AGRIPPA.

Zabdai was, for the time and place, comparatively wealthy; owning not only some property at Bethsaida, but also a dwelling at Jerusalem. Both, in accordance with the Jewish custom, that every man must have a trade or calling, pursued the business of fishing in the lake or sea of Galilee, at that time a profitable occupation, followed by many of the inhabitants on the shores of the lake. The sons of Jonas were somewhat older than those of Zabdai, but the two families were very intimate. They were all taught to read the law before their sixth year, and were then sent to the synagogue school, where they remained till they were fourteen or sixteen, and acquired a good general education. If either of the four ever attended the higher schools or colleges of the rabbis, of which there was one at Sepphoris, some eighteen miles away, and possibly one also at Capernaum, it must have been John, whose disposition for study was strongly marked, and who in later years was a scholar of good repute. As they grew up, the young men adopted the calling of their fathers, and were for a time in partnership. Of the two sons of Zabdai, James, the elder, was about the age of Jesus, while John was four or five years younger. Their mother, Salome, a woman of great energy and perseverance, and withal of an earnest and devotional spirit, was, according to the universal tradition of the early church, a kinswoman of Mary, the mother of our Lord, though there is a difference of opinion as to what was the exact relationship. Some believe her to have been a daughter of Joseph by a former wife, while others, with more probability, regard her as an elder sister of Mary. The intimacy between the two families may not have been kept up during the childhood of the sons of Zabdai, as Nazareth was among the hills, twelve or fifteen miles from Bethsaida; but that John, and probably James, were among the earliest disciples of Jesus, that Salome had become well acquainted with Jesus, and claimed from him the privileges of kinship for her sons, and that, apparently after her husband's death, she devoted her time and her property to ministrations to the bodily welfare of our Lord, and, with the constancy and love of a faithful woman's heart, followed him to the cross and the tomb, we know from the gospels.

John and his brother James had undoubtedly, in accordance with the custom of the devout Jews, gone up to the temple at Jerusalem at the great feasts, and especially at the passover, from the time they attained their twelfth year. The journey, the songs of their pilgrimage, the first sight of Jerusalem, and of the temple, which was then nearing completion, the architectural beauty of the buildings of the holy city, and the grand sublimity of the temple worship, were all well adapted to impress deeply the thoughtful mind of a child like John, and these impressions would be rendered more permanent by his subsequent visits. That they did thus impress him is evident, not only from his eager inquiries of his Divine Master concerning the temple and the city, and their predicted destruction, but also in a greater degree from his vivid descriptions of the New Jerusalem, with its gates of pearl, its walls of precious stones, and its streets of gold, all written at a time when both the city and the temple of Jerusalem were tottering to their downfall.

But as they attained to the years of manhood, and the rumors began to gather strength that the Messiah so long promised, was coming, and was perhaps indeed already upon the earth; that the fulness of time had come, and that possibly from their own kindred (for rumors of the wonderful events at Nazareth could hardly have failed to reach the ears of Salome) was to spring that blessed one, the Hope of Israel, the expectation of whose birth had beautified and glorified the face of every mother of the tribe of Judah for centuries; these young men began to watch eagerly for the dawn of the Messianic day. In their early childhood had come into their own vicinity a brave, patriotic man, a hero of the Maccabæan type, Judas of Gaulonitis, oftener called Judas of Galilee; a man whom their fathers had hoped was he that should deliver Israel; and the sons of Galilee, ever eager for freedom, had gone out to swell his ranks by thousands, in the expectation that they should succeed in throwing off the Roman yoke; but the Roman legions under Cyrenius proved too strong for the unskilled insurgent leader, and he and his troops perished, or were scattered at the first shock of battle. Would such a fate befall the coming, the promised Messiah? Not if he were indeed the chosen of God, the great deliverer, who, as they read the prophecies, was to be their champion against the Roman hosts. The blood thrilled through the veins of these sons of Zabdai, as they thought of the coming of this prince Messiah; for they were young and brave, they loved their country and their faith, and as Galilean Jews they were willing to fight to the death under a gallant leader, to throw off the Roman yoke, and to restore the sway of Jehovah over the chosen people of God.

Tell me not that this fervid, warlike spirit is inconsistent with the character of the pure, gentle, lamb-like John! John was a Galilean and a Pharisee; to him there was no holier cause than that of insurrection against the hated Roman, no duty more sacred than that of fighting for his country, his faith, and his God. For these he would have fought to the death, would have endured the severest tortures, or suffered death on the cross. There was nothing weak, cowardly, or effeminate about this young man. We shall see evidence enough of this further on.

But just at this time there comes intelligence to him which changes the whole current of his thoughts. A great prophet and reformer has appeared at the fords of the Jordan—perhaps the upper ford, only thirty-five or forty miles distant; he is urging upon the people that they should repent and be baptized as the indication of their purpose to begin a new life; and as a reason for this repentance and baptism, hitherto only required of proselytes to the Jewish faith, he tells them that the kingdom of heaven is at hand; that the Messiah is coming speedily, and this repentance must precede his coming. This reformer's name is John, and because of his practice of baptizing he is called "John the Baptist;" he is of priestly family, though he does not himself engage in the work of the priesthood, but appears like one of the old prophets; most of all like Elijah, whom in his rough dress and his coarse and sparing diet, his earnestness, and his fearful denunciations of sin and hypocrisy, he strongly resembles. John, and Andrew, his friend and townsman, resolve at once to go and listen to this new prophet. Passing along the plain of Gennesaret, on the western shore of the lake, they soon come to the Jordan valley, with its rough and volcanic rocks, its frequent cataracts, and its thick, jungle-like forests. By what road they find their way to the wider plain at the ford we know not, but they reach it at last, and listen with intense interest to the ringing appeals of this "voice from the wilderness." Their own life, which they had deemed so pure and blameless, now presents itself to them as full of sin; and with repentant hearts, and an earnest desire to do the will of God, they present themselves to the prophet for baptism. They are accepted, and seal their vows before God and men in the waters of the Jordan. To the major part of the multitudes who listened to the preaching of John the Baptist, his constant references to him who should come after him, one far mightier than himself, the latchet of whose sandals he was not worthy to unloose, were but imperfectly comprehended. They knew, indeed, that the Messiah was soon to come, and that these words probably referred to him, but they believed that the Messiah was to be a temporal prince; and while they were impressed with earnestness of him who proclaimed himself as merely the forerunner of this Messiah, they half believed that he was himself the long-predicted prince, and that ere long, casting away his rough robe of camel's hair, and abandoning his scanty desert fare of locusts and wild honey, he would appear as the glorious Messiah, the King of kings; and till this transformation took place, having taken all the steps of preparation for his coming which they knew, the confession of their sins and baptism, they were content to await, at their own homes, the commencement of his reign. But there were some who—reverencing and honoring the son of Zacharias as a true prophet and the forerunner of the Messiah, and believing that his holy and abstemious life, his humble and devout spirit, and his evident consecration to the service of God, had given him a clearer insight into the mysteries of the future—desired a nearer intimacy with him, and sought from his lips fuller instruction and information concerning this coming Messiah. Among the most earnest and eager of these were the two young Galileans, John and Andrew, whom he had so recently baptized; and their simple and ingenious natures, and their evident desire for instruction, won the heart of the great reformer. In his wild desert life, John the Baptist had been a zealous student of the Scriptures, and God had revealed to him, as he always does to those who seek wisdom from above in an humble spirit, much of the character and work of the Divine Redeemer. To him Jesus was the Light of the World, the Ancient of Days, the Judge who should separate between the wheat and the chaff, the pure and holy and the hypocritical. He did not fully comprehend the plan of salvation, but he knew that Jesus was the one sacrifice, the atoning lamb, whom all the sacrifices slain on Jewish altars typified, who should take away the sin of the world. All this and more he communicated, in the intervals of his preaching, to the two disciples, who drank in his words with the deepest interest. He told them moreover, that, six or seven weeks before, there had come to him for baptism one whom from his wondrous grace and dignity he believed to be the Messiah, and that he at first refused to baptize him, saying, "I have need to be baptized of thee, and comest thou to me?" but that this gracious and God-like one had said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." It had been revealed to him, he said, that he should be able to recognize the Messiah when he should be called to baptize him, by the descent of the Holy Spirit in the semblance of a dove, and its resting upon his head When he baptized this mysterious person, not only was there this manifestation of the descent of the Holy Spirit in visible form, but the heavens opened above him, and from out of the excellent glory there came a voice which said, "This is my beloved Son, in whom I am well pleased." Then John the Baptist knew that on him had been conferred the highest honor which had ever been bestowed on mortal man, that of administering baptism to the Son of God. And from this time he had ever been ready to testify that the Hope of Israel had come.

On the next day after this interview with the two disciples, Jesus, who had but just returned from the mount of the temptation, passed near where John was baptizing, and John immediately pointed him out to the wondering multitude, with the impressive words, "Behold the Lamb of God, which taketh away the sin of the world!" He then explained briefly what he had already stated more fully to the two disciples, of the circumstances attending Christ's baptism. It is hardly probable that Andrew and John were present on this occasion; but the next morning John was standing near the river's bank with the two disciples, and Jesus again passed, and he pointed him out to them, saying, "Behold the Lamb of God." This was enough for them; their eyes were greeted with the sight of the long-expected Messiah. Eagerly, yet timidly, they followed his footsteps, and presently he turned and said to them in that gracious voice of his, "What seek ye?" Awe-struck, yet encouraged, they answer his question by another, "Rabbi, where dwellest thou?" His answer was still more gracious, "Come and see." Thus encouraged they followed him to his temporary home, and as it was but ten o'clock in the morning,* they had nearly the whole day for their interview with him. What a visit that was! How did the hearts of these young men burn within them as they realized that they had thus held converse with the Messiah, he whose coming patriarchs and prophets, kings and holy ones, in all the ages, had so longed to see, and yet had died without the sight. It does not seem that either John or Andrew ever doubted, from that time, that Jesus was the Messiah, though it was not till long after that they fully realized who and what the Messiah was.

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*John says in his gospel, "It was about the tenth hour," but it is to be observed that, unlike the other evangelists (probably from the fact that his gospel was not written till some years after the destruction of Jerusalem), John always uses the Roman reckoning, which made the day begin at midnight, instead of the Jewish, which began at six o'clock in the morning.

Much as they had been drawn to John the Baptist, and greatly indebted as they were to him for thus bringing them to Christ, they had now found a new and higher love, a Master to whom they were drawn by a stronger and more enduring tie. Henceforward they were the disciples, not of John, but of Christ. And their zeal constrained them, as the love of Christ has always since done, to bring their friends to him. Andrew sought for his brother Simon, who was among the multitude who were listening to John, and having found him, brought him at once to Jesus, saying only, "We have found the Messiah." Jesus welcomed him with a new name, Cephas, or, in its Greek translation, Peter. John, with that modesty which is one of his most beautiful traits, says nothing of his own efforts to bring his kindred to Christ, but we may well believe that if James was anywhere within his reach, at the fords of the Jordan, as he may very well have been, he did not rest till he had brought him also to Christ, with the announcement, "We have found the Messiah."

Jesus had determined the next day to leave Bethabara for his old home in Galilee, and his new disciples were delighted to accompany him. On the way two more were added to their number, Philip and Nathanael, or Bartholomew, both afterwards apostles.

Immediately on his return to Galilee, Jesus and his disciples were invited to a wedding at Cana, a small town not far from Nazareth. Here was performed the miracle of changing the water into wine, of which John was an eye-witness, and which is recorded only by him. After this miracle Jesus went with his family and his disciples to Capernaum, then the principal city of the Gennesaret plain, and not far from Bethsaida. This was subsequently his Galilean home, and the place where many of his miracles were performed. His stay there at this time was brief, probably mainly for the purpose of joining one of the great caravans or companies which were going to Jerusalem to the feast of the passover. Their route would be, at this time, through the Jordan valley, at least from Bethshan or Scythopolis, in order to avoid going through Samaria. John had doubtless been often to Jerusalem at the season of the great feasts, but never before in such goodly company as at this time. As a constant companion of his Master, he was privileged to hear from his lips such words of wisdom and instruction "as never man spake;" and as they climbed the rugged cliffs from Jericho to Jerusalem, how his heart must have leaped for joy as the temple came in sight from the height of Olivet, for, for the first time in the world's history, could it be said that the vision and the words of the inspired prophet were about to be fulfilled, "The Lord is in his holy temple; let all the earth keep silence before him." But alas! though a few devout souls, like John, had recognized the Lord of the temple, and were prepared to give him their worship and homage, yet Israel did not know, his people did not consider. The priests and Levites, who ministered at the altars and performed the service of the sanctuary, were wholly unaware that he, to whom that temple was dedicated, had come down from the temple not made with hands, and had deigned to grace this earthly house with his presence. He came unto his own, and his own received him not. There was, however, one scene in connection with this passover feast, which made so vivid an impression upon John that, more than fifty years later, he describes it as if it had occurred but the day before. Jesus, on his arrival at Jerusalem, had entered the temple as its rightful heir. It was his Father's house, the one temple in the wide world consecrated to the pure worship of Jehovah; and yet there in its courts were lowing oxen, calves and heifers, sheep and goats, lambs and kids; and on one side great numbers of doves and pigeons, which the high priest himself had caused to be brought there for sale from his own extensive dove-cotes on the Mount of Olives; and the bargaining of the men who had these in charge with the eager worshippers created the greatest confusion; added to this was the babble of the money-changers, Jewish usurers, who made large commissions by exchanging shekels of the sanctuary, which alone could be paid for temple dues, for the Roman, Greek, and other foreign coins, brought by the Jews of the dispersion who thronged to Jerusalem at these times from all parts of the Roman empire. All this traffic was forbidden by the law, but the Jews, and especially the priests, were proverbially greedy of gain, and Annas, the high priest, cared more for gold than for the honor of God or the purity of the sanctuary.

All this desecration of the temple was apparent to Jesus at a glance, and it roused his righteous indignation. Seizing some of the small cords or bands of rushes, which bound the animals to be sacrificed, he plaited them into a scourge or whip, and as the dignity and sublime anger of the divine nature gleamed forth from those eyes, ordinarily so mild and gentle, he drove the animals and their owners out of the temple area, and into the streets of Jerusalem; poured out the changers' money, overthrew the tables, and said unto them that sold doves, "Take these things hence; make not my Father's house an house of merchandise." The venders of this merchandise, and the money changers, awe-struck by his evident right to command, and fearing to encounter those terrible eyes, fled in haste, and ventured no resistance or even remonstrance; and it was not till hours after that some of the priestly party, who had probably been heavy losers by this summary ejection, ventured, without questioning the righteousness of the transaction, to ask for some sign or proof of his authority to thus drive out those who desecrated the temple. His reply was a memorable one: "Destroy this temple, and in three days I will raise it up." The answer was an enigma to them; he who had called the world into existence could doubtless have reared anew the beautiful temple of Herod, in three days or three hours, had it been needful to do so, but there was a deeper and holier meaning to his words. The temple of Herod was but the outward covering or shell, in whose Holy of Holies, the Jews believed, was enshrined the divine glory; so now he, the God whom they professed to worship, had come to earth in human form; his body, a nobler temple than that of Herod, enshrined the divine nature; and as they would, within a short time, destroy this human temple, he would demonstrate to them his divine authority, by raising it from the tomb in a more wondrous body within three days after its destruction. The saying was not forgotten by the priests or by John, who had listened to it. The former sought to make it the ground of a charge against him, just before his crucifixion, of conspiracy to desthe temple; while to John, after the event, it was seen to be a prophecy of the resurrection of Christ.

The miracles wrought by Jesus in the temple and in Jerusalem had attracted the attention of many of the ruling class; and one of them, Nicodemus, the teacher or "wise man" of the Sanhedrim, or great council of Jerusalem, the third officer in rank of that body, ventured to visit Jesus by night, during his stay in Jerusalem, impelled by a variety of motives. He had admitted to himself, evidently, that Jesus might be the Messiah; if he should prove to be (and, like all the Pharisees, he had no other idea of the Messiah than that he was to be an earthly prince, and the deliverer of the Jewish nation from the Romans), there would be a fine opportunity for him, a counsellor, a Pharisee, and a man of learning and influence, by attaching himself thus early to his cause, to become one of the chief officers of his realm. There may have been, also, some desire to know more of this kingdom of heaven or of God, of which both Christ and John the Baptist had so much to say, and a lurking suspicion down in the depths of his heart that even he, with all his strictness of ritual observances, was not quite perfect, and that this great teacher might be able to fill an aching void which he found in his heart. John was present at this interview, and his interesting narrative of Christ's method of laying bare the needs, cravings and experiences of a self-righteous soul, though written after the lapse of half a century, show that even then he had a very clear conception of the omniscience of his Divine Master. The stay of Jesus at Jerusalem was brief; he had declared himself as the Messiah, by his deeds and miracles, and had awakened the active enmity of the Pharisaic or priestly party thereby; and not being desirous of further provoking their hostility at this time, he withdrew quietly to one of the towns of Judea, north of Jerusalem, where, very soon, the people flocked to him to receive instruction, in even greater numbers than had attended the preaching of John the Baptist. Here, under his direction, his disciples, and John among the number, administered baptism to those who acknowledged him as the Messiah, and ere long his personal following had exceeded that of his forerunner. An incident which occurred at this time, and is recorded in the Gospel of John, indicates very clearly that neither jealousy nor envy had any place in the soul of John the Baptist. Some of his disciple, who had been having an angry discussion with the Pharisees about the oral law and the traditions of the rabbis, came to John the Baptist with a grievance, which had evidently been aggravated by the taunts of their adversaries: "Rabbi," said they, "he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come unto him." John calmly replied, "that he had always declared that he was not the Christ, but only his forerunner; and that, as the Christ or Messiah was now come, his own mission was drawing to a close. Christ must increase, he must decrease, and that he rejoiced in this result." He continued with an ascription of praise to Jesus, fully recognizing his divine nature and origin, and silencing forever the complaints of his disciples. Shortly after this, John the Baptist was seized and imprisoned in the castle Machærus by Herod Antipas, probably, in part at least, at the instigation of the Pharisees, and a few months later beheaded. The hostility of the enemies of Christ was so strongly manifested that he left his retreat, in the foothills of Mount Ephraim, and set out on his return to Galilee. "And he must needs go through Samaria." This was not the usual route from Judea to Galilee, as the hatred which existed between the Jews and Samaritans was so intense, that it often led to bloodshed, and almost always to the withholding of all the courtesies of life between the two nations. The Jews, under John Hyrcanus, had burned the Samaritan temple on Mount Gerizim, and the Samaritans, within a few years before the public ministry of our Lord, had by some means entered the temple at Jerusalem at night, and strewed dead men's bones in the holy place and on the altar of sacrifice. It was therefore, undoubtedly, a surprise to John and the other disciples of Jesus, when he announced his determination to return Galilee by way of Samaria. The sons of Zabdai, and the sons of Jonas, as devout Jews, entertained, as in duty bound, the bitterest hatred of the Samaritans, and must have been reluctant to pass through their country; but they were too much attached to their Lord to draw back from any peril to which he saw fit to expose himself.

It was on this journey, and during the absence of his disciples in the neighboring city to purchase provisions, that Jesus held that conversation with the Samaritan woman, at Jacob's well, which John has so faithfully reproduced in the fourth chapter of his gospel, and the rehearsal of which he doubtless received from the lips of his Divine Master. Their journey was delayed for two days, while the first fruits of his labors in Samaria were gathered in, and the foundation laid for that extensive work of grace in Samaria, six or seven years later, when John and Peter reaped an abundant harvest.

The journey to Galilee was now resumed, and Jesus entered upon his beneficent work of preaching the gospel, and performing miracles of healing and blessing the multitudes who thronged around him in Capernaum, Bethsaida, Chorazin, and the other populous towns of the plain of Gennesaret. His home, at this time, was at Capernaum, whither Andrew and Peter certainly, and James and John probably, had removed. During this period of six or eight months, before Jesus again visited Jerusalem, he was very active. Besides his labors at the towns and cities around the lake, he had delivered his sermon on that mount which, from its double peak, was known as the Horns of Hattin; had visited and taught the people on the eastern and northeastern shores of the lake; had selected and commissioned his twelve apostles, and had made, either in person, or by his disciples, whom he sent out two and two, a circuit of the Galilean towns. In all this time, except possibly a very few weeks, John was his constant companion, and received, perhaps in larger measure than either of the other apostles, constant instruction from his lips. Peter, Andrew and James, who were next to him in their intimacy with their Lord, had for a time, and until they received a second call, resumed their former occupation; but after they were chosen apostles, they too were constantly in attendance upon him, or engaged in missionary labors, performed at his command. The two sons of Jonas and the two sons of Zabdai hold the first place in all the lists of the apostles, and were undoubtedly the first chosen by Jesus. Of the four, Peter, both from age and impulsiveness, was the acknowledged leader, though John was the most beloved and cherished. An English writer of great ability, Professor Plumptre, draws a very fine distinction between the relation which these two disciples held to the Lord: "Peter," he says, "was the friend of *Christ* as the Messiah, the first to acknowledge his divine character, and to adore him as the Son of God; John, on the other hand, was the friend of *Jesus;* clinging with the most intense affection to his humanity, and recognizing him as the incarnate Saviour." It is a somewhat remarkable commentary on these ideas, that the gospel which is regarded as containing in substance Peter's narrative of the life of Christ, speaks of him most frequently as the Son of man, and is most definite in its descriptions of his earthly life; while the Gospel of John is almost wholly occupied with the demonstration of his divine nature. To John he is the "Son of God," "the Word who was with God and who was God," but who "was made flesh and dwelt among us."

Whatever we may think of this distinction, it cannot be denied that to Peter, James and John was granted a closer special intimacy with their Master, than to any other of the apostles. They were with him in the chamber of death (Mark v, 37); in the glorious scene of the transfiguration

(Matt. xvii, 1); when he forewarned them of the destruction of Jerusalem (Luke xxi, 7); and in the agony of Gethsemane (Matt. xxvi, 36-56); John was the disciple who reclined next to Jesus at the passover feast, and at the Lord's Supper then instituted; and it is noteworthy that when Jesus had declared to the twelve, in that sad hour, "Verily, verily, I say unto you, that one of you shall betray me," and the other disciples were questioning, "Lord, is it I?" as if in doubt of their own fidelity under the pressure of a terrible temptation, John alone, of them all, does not ask this question; the union of soul between him and his Master is so complete that, as he himself said long afterward, in his first epistle, "perfect love casteth out fear." He knows that it is impossible for him to betray Christ, and though not boastful like Peter, he looks up frankly and lovingly into the eyes of Jesus, and when Peter who understood the intimacy of his relation to Christ, beckons to him, he asks with perfect confidence, "Lord, who is it?"

And yet we grieve to say, that ardent as was his love for Jesus, he could not maintain his watchfulness for even an hour, when his Lord was passing through that fearful agony in the garden of Gethsemane. This may have been the result of intense weariness and sorrow; to this cause Jesus, in mercy, attributed it; but he was more self-possessed and brave than any other of the disciples after the arrest of his Lord. He followed him to the palace of the high priest, and having been in former years acquainted with the high priest, he readily obtained admission, and seems to have been the only one of the disciples who witnessed the entire trial, both before the high priest and before Pilate; for though Peter was, for a short time, in the ante-room of the palace, he was in such fear, and so frequent in his denials of Christ, that he could hardly be said to be a witness. John followed on to the cross, where again he was the only one of the twelve who was present, his companions being those noble women, who, more courageous than any of the chosen apostles, except John, were "last at the cross and earliest at the grave;" and it was there, amid his dying agonies, that Jesus committed to this faithful disciple the sacred trust of caring for that dear mother whose heart was so rent with sorrow.

On the morning of the resurrection, when the first tidings came that the grave had been despoiled of its prey, John and Peter set out for the sepulchre, and for once John's zeal surpassed that of Peter, and out-running him, he came first to the sepulchre. His recognition of his risen Lord was perfect, and in that memorable interview after the resurrection, at the Sea of Galilee, his quick and loving eye detected his Master, before Peter or any other of the seven disciples, who were in the company. It was at this time that our Lord, by those searching questions, tested the love of Peter for him, and then revealed to him his future, with the martyr's pains and the martyr's crown, and to John the prolongation of his life beyond the period of Jerusalem's destruction.

But in thus rapidly glancing over the evidences of the intense love which filled the hearts alike of the disciple and his Master, we have passed over several incidents in his early training as an apostle, which shows most conclusively that John's was no soft, impressible, plastic nature, which adapts itself readily to each new impress of a stronger mind, without possessing any positive character of its own. On the contrary he was a man of great energy, and of a fiery, ambitious nature, full of strong prejudices, retaining with great tenacity his early ideas, and even recurring to them again and again after their falsity had been demonstrated to him. That these traits of a willful and perverse disposition were in the end so completely taken away as to make him an example to the Church in all ages, of all that was pure and lovely and of good report, is due, in the first place to the moulding and controlling influence which Jesus exerted over him in a greater degree than over any other of his disciples; and, in the second place, to the affection which this intense love of Christ for him had developed in his soul, and which made it his highest ambition to do always those things which would please his Lord and Master. "We love him because he hath first loved us."

He who "knew what was in man" better than any man could know, and who read the entire nature and history of every man who came into his presence at a glance, when he called James and John to be apostles, named them *Boanerges*, "sons of thunder," a title indicative of their character. They were not like the fleecy cloud, which melts and disappears when the sun's rays fall directly upon it, nor like those cloud banks that lie athwart the western sky at the close of day, and, clad in hues of purple and gold and violet, make more beautiful the sun's decline; rather, they were dark, threatening clouds, heavy with the coming rain, and from out whose jagged rifts leap the live thunder and the swift lightning-stroke; vehement for the right, like the old prophets; men of strong, earnest, intense natures, who would "not handle the word of God," the truths which he had revealed, "deceitfully." Very soon did they give evidence that the name which he had bestowed upon them was not misapplied.

It was not till the two brothers had been for nearly a year under his training, that he sent them forth to preach and teach in the towns and villages of Galilee; and their first mission was one of many limitations. They were not to enter any Samaritan or Gentile village; full well he knew their bitter hatred and contempt of the Samaritans; and though he had showed them, by his own labors in Samaria, that these despised people were not beyond the pale of his mercy, their prejudices were as yet too strong to make it safe to trust them, even with the gospel message, to those for whom they entertained such loathing; they were sent at this time only to their Jewish brethren, who were already to some extent informed concerning the character and mission of Christ; they were to proclaim him as the Messiah, and, where it was needful, to perform in his name the simpler miracles of healing. They knew and comprehended but little of the scheme of salvation, but what they knew they told correctly. On their return from this circuit, they came to Jesus, somewhat elated, not that so many had received the gospel message, but that the devils, the demons which had taken possession of the bodies of men, had been subject to them through his name. Gently rebuking their exuberant joy at this result of their labors, Jesus reminded them that they had occasion for a higher joy, that their names were written in heaven. They proceeded with their report, and here it is John that speaks: "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

In their second mission the powers of the apostles were somewhat enlarged, and in a part, at least, of this circuit of Galilee, which extended also to Tyre and Sidon, and to the half-heathen villages of the eastern side of the lake, Jesus accompanied them. They saw the miracles which he did, heard his parables, and listened to his explanation of them, and were daily instructed by him in private; yet as they journeyed by his side, or followed in his footsteps, what was the most common theme of their discussion, and sometimes of angry debate? not the salvation of the souls of those to whom they proclaimed the gospel, not the overthrow of the powers of evil, or the banishment of the sins which were everywhere so rife. None of these. It was, which of them should be the greatest, should occupy the highest station in the coming reign of the Messiah, and receive the highest rewards of money and power for their fidelity to Christ. "Lo!" said Peter, "we have left all and followed thee; what shall we have therefor?" The idea that the Messiah was to be an earthly prince, who should deliver them from the sway of the hated Romans, and should thereafter reign in great glory and power over the Jews, sitting on the throne of David, was thoroughly ingrained in their minds; Jesus, they were sure, was the Messiah, and they were daily looking for his assumption of kingly power; and when the multitudes were disposed. with loud acclaim, to take him by force and make him king, they were rejoiced, and wondered at his refusal to yield to their urgency. If he did, as they were persuaded he would, at last accept the offered throne, they, who had abandoned all to serve him, were entitled to the best places in his kingdom, and the only question was, what should be the division of the offices? It is painful to think that James and John, who had seen so much of the meek and humble spirit of Christ, who had so often been assured by him that his kingdom was not of this world, but that it was a rule and government over the hearts and minds of men, and that the whole nature must be renewed before any one could enter it, should have engaged in this unseemly wrangle; but so it was. Jesus had said, perhaps before this time, for the encouragement of the twelve, "Verily, I say unto you, that ye which have followed me, in the new world, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Overlooking the wholly spiritual character of this promise, and regarding it solely as the guarantee of temporal advancement soon to come, the disciples looked forward eagerly to their several shares in the offered rewards. Among the twelve none had been nearer or apparently dearer to Christ, than the two sons of Zabdai, and their ambition was roused to obtain the highest places in this new kingdom.

Accordingly they communicated their wishes to their mother Salome, who had followed Christ throughout Galilee, and had ministered to him of her substance or property. The mother was not less ambitious for her sons than they were for themselves; and the three came to Jesus when he was alone and offered their request, the mother urging and the sons seconding it. At first she desired a certain thing of him, but seemed reluctant to name her request, but when Jesus said to her, "What wilt thou?" she answered, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." The immediate right and left hands of the monarch were the places of highest honor; and thus these two young men desired for themselves—for they repeated the request—the highest positions in that kingdom, which they persisted in believing he was about to found in Palestine. The reply of Jesus was a sterner rebuke than he had yet given to any of his disciples, yet it was administered in love. "Ye know not," he said, "What ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Utterly ignorant of the sorrow and suffering which these significant words included, they replied confidently, "We are able." Jesus said unto them, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." The other members of the apostolic band were very indignant at this request of the two brothers; not that they had any clearer ideas of the spiritual character of the kingdom of Christ, but that they regarded this as an effort, on the part of James and John, to steal a march on them and prefer a prior claim to the dignities of the new kingdom. And this was after these two disciples and Peter had witnessed the glories of the transfiguration, and but a few weeks, or months at the furthest, before his crucifixion!

We may notice, incidentally, that even the crucifixion and resurrection of our Lord did not wholly dispel this idea of the earthly kingdom of the Messiah from the minds of his disciples. The two disciples who went to Emmaus, on the day of the resurrection, said to Jesus, of himself, "We trusted that it had been he which should have redeemed Israel," that is, from the Roman power; and the question put by the eleven to our Lord, on the very day of his ascension, after having received from his lips the great commission, shows with what tenacity they still clung to the idea of an earthly kingdom; "Lord, wilt thou at this time restore the kingdom unto Israel?"

One more example of the fiery spirit and the abiding prejudices of James and John, will show how much need there was of a deeper holiness in their hearts; when Jesus had commenced that last journey toward Jerusalem, which was to close with his arrest and crucifixion, he sent James and John into a village of the Samaritans to make ready for his stay over night; but the inhabitants, supposing that his intention was to go to Jerusalem, refused to receive him. This was churlish; yet had it occurred in any Jewish village, the disciples would have found some excuse for it, but it was the hated Samaritans who had refused shelter to the Messiah; and the loyalty of the brothers to their Master joined with their hate of these people, and they asked, and we may easily believe that it was John who put the question: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" But Jesus turned and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And they went to another village.

We might multiply these instances, which illustrate the narrow and sordid views which, at times, gained the ascendency over the minds of the twelve disciples, and James and John nearly as much as the others, up to the very day of the ascension; but what we have already adduced are sufficient to show that, notwithstanding all the preaching and teaching of Christ, notwithstanding their daily personal intercourse with him for three years, and the powerful influence he exerted over them, they were still under the bondage of Jewish prejudices, of personal and unhallowed ambition, and of a zeal not according to knowledge. They were not as yet wholly sanctified nor consecrated for the work in which they were to engage. Our Lord knew this, and hence he commanded them to remain at Jerusalem, until they should receive the baptism of the Holy Ghost.

They obeyed, and after ten days of earnest prayer, the promised descent of the Holy Spirit came, and they were fitted to enter upon their great work. A wondrous change had come upon them all. They were in the city of Jerusalem, and it was the feast of Pentecost, one of the great Jewish feasts, when, from all parts of the Roman empire the Jews of the dispersion came up to Jerusalem, and presented themselves at the temple. Fifty days before, these eleven apostles, and the believers who were now with them, had fled affrighted, at the arrest of their Master; far from attempting any resistance or rescue, they had concealed themselves, and met but stealthily, with barred and bolted doors, lest they also should suffer arrest. Their Master had been crucified by Roman authority, at the urgent solicitation of the Jewish Sanhedrim; and their hopes had fallen to the dust. But he had risen from the dead, and though he had not, as of old, led them through the streets of Jerusalem and the villages of Galilee, showing himself openly to the multitudes, his resurrection and his ascension had put new faith and courage into their hearts, and this mysterious but all powerful influence which they now experienced had consecrated them to their work, and they were ready for any labor, any sacrifice, which might be required of them. The most timid of the apostolic band was now ready to face the Sanhedrim, or the Roman authorities, charge upon them the murder of Jesus, and defy their power. To the multitudes who thronged the Jewish capital, they preached boldly the crucified and risen Christ, and urged them to repent and believe on him.

And if this change had come upon all the disciples, it was especially marked in the case of Peter and John. Peter was, as before the crucifixion, the leader, but his boastful spirit was gone; he was meek and humble, yet full of zeal, courage and energy, and henceforth his chosen associate was John; together the two preached unto the people, administered baptism to the new converts, performed miracles in the name of Jesus

Christ, charged home upon the rulers their responsibility for the death of Christ, stood undaunted before the Sanhedrim, endured their threatenings without alarm, and without yielding for a moment to their demands; suffered imprisonment, and were beaten with rods, but rejoiced that they were counted worthy to suffer shame in and for the Master's name. Meanwhile, the Church, which they, in accordance with their Master's command, had founded at Jerusalem, had grown so rapidly that it numbered many thousands of joyful believers; it was fully organized, and had been consecrated by the blood of its first martyr, and a violent persecution had scattered many of its prominent members; but Peter and John remained at Jerusalem, and cared for the remainder of the flock. Now came one of those questions which tested the completeness of the change wrought in them. Philip, one of the seven deacons (not the apostle), had left Jerusalem in consequence of the persecution, and gone to Samaria, where he had preached Christ with great success,—the recollection of the Saviour's visit there undoubtedly rendering the people more ready to receive the gospel. He had baptized great numbers, and was in need of assistance. Thereupon, the Church at Jerusalem sent their two chief pastors to aid Philip in his work. Peter and John hastened on this mission of love, received the Samaritans warmly as brethren in Christ, and ere they returned preached the gospel in many of the Samaritan villages. And yet this same John, only six years before, had desired to call down fire from heaven on one of these Samaritan villages for a real or fancied slight.

Other events, following thick and fast, gave evidence of the great change which had come upon these two apostles; Saul the persecutor had become Saul the apostle, and was received lovingly by John and Peter and James; Peter had had his vision of the beasts let down from heaven, and its fulfilment, in the conversion and admission into the Church of Cornelius, the Roman centurion; Herod Agrippa had seized and put to death James, the brother of John, and had then seized Peter, intending to kill him also, and martyrdom seemed to await John and the other apostles; but, unmoved by his personal danger, he and the whole Church wrestled in prayer for Peter's deliverance, and it came. Peter left Jerusalem for a time, but John remained at his post, and the persecutor soon died.

For the next fifteen or twenty years we have but slight record of the labors of John; he was not, probably, at the council at Jerusalem, which decided the important question of the relations between the gentile Churches and those composed of converted Jews, or we should have heard from him as well as from Peter; but, before their departure from Jerusalem, Paul speaks of John as having given the hand of fellowship to Barnabas and himself. John remained at Jerusalem, it is supposed, with occasional visits to other parts of the great field of labor before him, until perhaps A. D. 64, when the evidences of the speedy destruction of Jerusalem led the Christians there to obey the Saviour's command and flee to the mountains. Many of these, and probably the apostle among the number, took refuge in Pella, a mountain fastness on the east side of the Jordan, about eighteen miles south of the Sea of Galilee. His stay here could not have been long, and having learned that, by the imprisonment of Paul, and possibly of Timothy also, the great Church of Ephesus, as well as the other Churches of the Province of Asia, was left without a chief pastor, he departed for that city, sailing, probably, from Cæsarea some time in the year A. D. 65. Soon after his arrival at Ephesus he was, by the orders of Nero, banished to the little rocky islet of Patmos, about sixty miles southwest of Ephesus.* His banishment lasted probably three or four years, terminating with the death of Nero. It was during his exile on this island that he wrote the Book of Revelation, in which, after detailing the view he had of his now glorified Master, a view far more sublime and overwhelming than that which he had witnessed at Mount Hermon at the transfiguration, though one in which he recognized at once his adorable Lord, he gives the messages received from him to the seven principal Churches of the province of Asia, messages of warning, reproof, exhortation, and encouragement. In his subsequent visions he was permitted to see the glories of heaven, and to see and hear the events and judgments which were to come on the earth; before his eyes was unrolled the vision of the future progress of the Church militant; the rise, growth, progress, and final destruction of the papal power; before him the judgment was set, and the books were opened; the dead, small and great, were raised from their graves, and the terrors of that fearful day were all portrayed; the names written in the Lamb's book of life were rehearsed in his hearing; the first resurrection, the millennial glories, the final destruction of the wicked, and the unspeakable and indescribable beauty of the new Jerusalem, illumined by the radiance which proceeded from the throne of God, whose walls were of precious stones, whose gates were pearls, and whose streets were of pure gold, were shown to his eager eyes. The river of the water of life, pure as crystal, its banks shaded by the tree of life, which bare twelve manner of fruits, and yielded its fruit every month, the whole illuminated by the divine Light, and needing no temple, since the Lord God Almighty and the Lamb were the only objects of worship, were also presented to his enraptured vision.

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* This date accords with one tradition, though another makes the banishment to Patmos the result of some local persecution, and to have occurred several years later, and possibly in the time of Domitian. The date of the banishment really turns upon the question whether the Apocalypse or Revelation was written before or after the fall of Jerusalem. The weight of evidence seems to favor the idea that it was written before that event.

Little need we wonder that the rough and rocky island of Patmos lost all its roughness and discomfort to him in these visions, which transformed it into the very gate of heaven; nor that, when recalled to his apostolic work at Ephesus, he should have left with reluctance its ragged cliffs.

But there was yet much for him to do. Paul and Peter, his own brother James, and James, the Lord's brother, that James the Just who had so long and ably presided as the chief pastor of the Church at Jerusalem, had all gone, through the martyr's chariot of fire, to their home above. To him there was given a longer service, more abundant trials, but at last a peaceful and quiet death. He probably returned to Ephesus about the beginning of the year A. D. 69, and though not far from sixty-eight years of age, "his eye was not dim, nor his natural force abated." Vigorous and active, he visited in turn the fifteen or twenty Churches of the province of Asia, counselled their pastors, and very possibly extended his apostolic labors to Crete, to Cenchrea, to Athens, to Corinth, and to the Churches of Macedonia. The destruction of Jerusalem, and the wide dispersion of Judean Christians, many of whom migrated to Asia Minor, Macedonia and Greece, must have greatly increased his labors, since to most of them he was personally known.

There seems to be good reason to believe the testimony of the early fathers, some of whom were in direct communication with the now venerable apostle, that his gospel was written about A. D. 85 or 86, at the request of the elders of the Church at Ephesus, who, though possessing the other gospels, desired to preserve his recollections of his beloved Master, and to obtain from him also those particulars which had not been recorded by the others. His own purpose in writing it seems to have been, not so much to supplement the other gospels, though he does this incidentally, as to prove, in this life of Jesus, that he was the Christ, the Son of God, manifest in the flesh. Having this object in view, he divides his gospel into two parts: the first, extending from the first to the thirteenth chapter, consists of a series of proofs or signs that Jesus was the predicted Messiah, the appointed Saviour of the world; or, in other words, it is a record of what Jesus made known of himself to convince the unbelieving; the second part, extending from chapter thirteenth to the end of the book, consists of evidence that Jesus is the Saviour of the world, derived from his intercourses and discourses in private with his chosen friends, and especially as seen in the great sacrifice offered by him, and its acceptance for the salvation of the world. When we consider that this gospel must have been written when he was eighty-five or eighty-six years old, and possibly nearer ninety; that its detail of these conversations and discourses of Christ is very clear and minute, and not marred in the slightest degree by the garrulity of old age, and that the style of its composition is superior, even, to that of the accomplished and learned Paul, while the Greek, in which it is written, is as pure as that of the best classic Greek writers; we can come to no other conclusions than these: that John was intellectually a man of remarkable genius and extensive culture, and that he was especially inspired of the Holy Spirit to write this and the other books which he contributed to the New Testament.

The Gospel of John is, indeed, so far as any book or document can be, one of the main pillars of the Christian system.

More than any other of the books of the New Testament it is devoted to the doctrines of the divinity of Jesus Christ and of the Trinity in unity, and hence it has been the citadel against which infidelity and rationalism have made their most vigorous and determined assaults; but they have assailed it in vain; it stands to-day unharmed, as it has stood through all the Christian ages, and as it shall continue to stand, until the last foe shall have hurled his last missile against it.

But, though already past the allotted age of man, John had still work to do for the Master he loved, and for the church of God. He was, it is supposed, past his ninetieth year when he wrote the three epistles which bear his name. They show on their pages evidence of advanced age, but not of senility or weakened mental powers. The theme of the first epistle is *fellowship*, the union of believers with God and his Son Jesus Christ, and their union with one another. Like all of John's writings, it is thoroughly systematic. He treats first of the nature of fellowship, in both its aspects; second, of its fruit, holiness; third, of its law, truth; fourth, of its life, love; fifth, of its root, faith. In reading it we are often reminded, by the vigor and almost explosive force of its language, that this old man, whose head has been whitened by the snows of almost a hundred winters, has not yet wholly lost that fiery zeal which gave him, in his youth, the title of *Boanerges*, a "son of thunder." His heart, great and loving as it is, has been sorely wounded by the professions of false disciples, who claim to be the children of God, and to be perfect and sinless, while their lives are impure and their hearts full of malice, bitterness and hate; and he denounces them in such terms as these: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. . . . If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . If we say that we have not sinned, we make him a liar, and his word is not in us. . . He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. . . Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son. . . He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." The honor of his blessed Lord was assailed, and this loving and gentle disciple was roused to wrath and denunciation, as he was in his youth, when a word was said against him whom he loved. And yet in other portions of this epistle, how tender and sweet is his spirit! "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." . . "There is no fear in love; but perfect love casteth out fear; because fear hath no torment. He that feareth is not made perfect in love."

The second and third epistles are short, and addressed to individual disciples. They were probably written at a date still later than the first, but breathe the same spirit.

The exact date of the death of the loving and venerable apostle is unknown; different authorities differing more than twenty years in their dates; but the most probable conjecture seems to be that he died at Ephesus, in the third or fourth year of Trajan, and after passing his hundredth year.

Jerome relates that when, in extreme old age, he was too weak to walk into the church, he was still borne thither; and unable to deliver a long discourse, he would lift his trembling hands and simply say, "Little children, love one another;" and repeat these words again and again. When asked why he constantly repeated this expression, his answer was, "Because this is the command of the Lord, and nothing is done unless this thing be done."

So passed away the last and most Christ-like of the apostles. From the day of his Lord's ascension to that in which he too joined the assembly and Church of the first-born, whose names are written in the book of life, there is no stain or blemish on his character. His life, for that period of more than seventy years, was as pure and spotless as any recorded in the Scriptures, except only that of the Blessed One, to whom through life he clung in adoring love. Innumerable are the legends which have come down to us concerning this holy servant of God; some of them are absurd and puerile, and unworthy to be recorded, as they are totally at variance with his character. These are probably the inventions of idle monks, who, in the fifth and sixth centuries of our era, spent their abundant leisure in the concoction of all manner of legends concerning the apostles, and even concerning Christ himself. A few are deserving of notice because of their apparent harmony with the spirit of the apostle, and because, from their earlier date, there is a stronger possibility of their truth. Whether true or not, they are not inconsistent with his character.

The tradition of his shipwreck on his first voyage to Ephesus, when near that port, is not improbable, for the Ægean sea was often a tempestuous one, and its many rocky islands, and its harbors and roadsteads so liable to be filled up with silt from the mountain streams, made shipwrecks there very frequent. The legend that he was taken to Rome, and, by the orders of Nero, or some other Roman tyrant, plunged in a caldron of boiling oil, from which he emerged entirely uninjured, rests only on the doubtful authority of Tertullian, and is believed by many of the most careful critics to be a misinterpretation of the words of some earlier writer.

One of the most beautiful, as it is one of the most probable of these traditions, is that which relates that, as he was visiting the church at Pergamos, he saw a young man in the congregation to whom he was powerfully drawn, and that, turning to the pastor of the church he said, "I commit this young man to you, before Christ and the congregation." The minister accepted the charge, took the youth home, instructed, and finally baptized him. Subsequently he fell into bad company, led a wicked life, and at last, renouncing all his religious professions, joined a band of robbers, and became their captain. After some years John again visited Pergamos, and while there, made inquiry of the pastor concerning the young man whom he had committed to his charge. The minister sighed heavily, and his tears flowed, as he replied, "He is dead." "Dead!" said John; "in what way did he die?" "He is dead to God," answered the pastor; "he became godless, and finally a robber, and is now with his companions in the fastnesses of the mountains." The venerable apostle, hearing this, started at once, and saying, "I must go after this lost sheep," procured a horse and guide, and went to the mountain in which was the robbers' haunt. Being seized, as he had expected by the band, he demanded to be carried into the presence of their captain. The outlaw chief recognizing John as he approached, attempted to fly; but John hastened after him, crying, "Why do you flee from me? Stop! stop! Do not be afraid. If need be, I will lay down my life for you, as Christ laid down his life for us. Believe, Christ hath sent me to you." The robber stopped. threw away his arms, and began to tremble and weep bitterly.

John finally let him back to the Church, of which he subsequently became one of the pillars, demonstrating the genuineness of his penitence and conversion by his holy life and earnest zeal.

It remains that we should seek to ascertain what are the lessons to be drawn from the character and example of this beloved and eminently holy servant of Christ.

We have seen that, though possessed of rare gifts and of a tender and loving nature, he was in his youth impulsive, full of strong prejudices and ambitious. Yet withal, there must have been something very attractive in him, some winning charm in his ways, which, with his strong affections and his pure and truthful disposition, drew the human heart of Jesus to him in a love which many waters could not quench. He was the most loyal to Jesus of all the disciples, and he gives this grand reason for his loyalty: "We love him because he hath first loved us." His fidelity to his Lord was unquestioned and unquestionable. No doubts of the perfect and abiding love which existed between them ever caused a shadow upon his brow, or for a moment beclouded his spirit.

And yet it required three years of instruction and training by the divine Master, and the death, resurrection, and ascension of that Master, to rid him of his expectations of the earthly reign of the Messiah, to overcome his narrow and bitter prejudices, and to control his vehement and passionate nature.

But when the Holy Spirit, the Comforter, had come, and imparted its sanctifying and elevating influences to his soul, he was created anew in Christ Jesus. He was no longer a *Boanerges*, a "son of thunder," but a "son of consolation." He had power with God and prevailed. Where miracles were needed for the confirmation of the truth, they were wrought in the name of his Master; but to those with whom he was brought in contact his pure and holy life was greater than any miracle. Both Peter and John *had been with Jesus*, as the Sanhedrim perceived (Acts iv, 13), and from him they had learned far better than the Jewish rabbis could have taught them, to rebuke sin, but to love and labor for the sinner; and by a pure and holy example to enforce the truths they preached.

We cannot suppose that any man, except our adorable Redeemer, has ever trod our earth who was perfectly free from sin, but it is worthy of notice that the inspired writers, who, under the guidance of the Holy Spirit, noticed so freely the errors and shortcomings of even the purest and holiest, and were most severe of all upon their own sins, nowhere, after the day of our Lord's ascension, pass a word of censure upon John. Peter, the great apostle of the Israelites, was led astray in his course in regard to the Jewish and Gentile disciples at Antioch; and even Paul, with his zealous and fervent spirit and his overcoming faith, was not wholly exempt from those infirmities of the flesh, which at times led him to cry out, "Oh! wretched man that I am! Who shall deliver me from the body of this death?" But John dwelt perpetually in that higher atmosphere of the divine love. No cloud obscured the Sun of Righteousness from his vision; and cheered by its blessed rays, toil for his Lord was a delight, pain was a pleasure, and he could say with the poet—

"E'en sorrow, touched by thee, grows bright
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day."

Nor can we doubt that the visions of God which were set before him in Patmos were among the minor rewards, the "hundred-fold in this life," which were given to him for his unfaltering faith and his undying love for his Redeemer. To him, as to Daniel, the message might have come, "O man, greatly beloved, fear not."

And when this "disciple whom Jesus loved" was at last received into the mansion prepared for him above, does it transcend the grace of our blessed Lord to suppose that the position which he ignorantly sought on earth, in the days of his early ambition, was reserved for him in the heavenly kingdom? That, having drank of the cup of Christ's earthly sufferings, and having undergone his baptism of sorrows, this saint of God, so greatly beloved, was called, not as a matter of right, nor because of any claim he could bring, but of the free grace of the Redeemer, to sit at his right hand as one of the prime ministers of the now glorified and reigning Messiah? If such is his blessed lot, no seraph of the heavenly host will utter with more melodious notes the new song, or with a more reverent or adoring spirit will ascribe "blessing, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

The lessons of this beautiful life, then, are briefly these: That however pure and amiable are our natural dispositions, we need to be taught of Christ, and to be regenerated by the Holy Spirit, before we can do our Master's work effectively.

That, since Christ hath loved us and given himself for us, the only measure of our love for him should be his love for us; and that the nearer we attain to a perfect and all-absorbing love for him, the fewer will be the clouds and doubts over our pathway, and the more perfect and complete our peace and joy.

That it is only to those who, by long and constant trust in Christ, have won this peace which passeth all understanding, that the heavens are opened and they are permitted to know the blessedness of the redeemed in glory, while they are still within this earthly tabernacle.

That if we would have an open and abundant entrance administered to us in the New Jerusalem above, we must imitate the example of the obedient, faithful, loving, and holy John, and, like him, be known to all around us as the disciples whom Jesus loves. God has promised, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

May God give to each of the readers of this book grace thus to overcome.

ST. JOHN

ANSWERS TO THE FOLLOWING QUESTIONS

Were Filled in [Date]..

1. Who were the three leaders among the apostles?

....

2. In what part of Palestine was St. John born?

....

3. What city or town was his early home?

....

4. Near what lake did he live?

....

5. What was his father's name?

....

6. What was his mother's name?

....

7. What was the name of his brother?

....

8. Of what prophet and reformer did John become a disciple?

....

9. To whom did this prophet point John?

....

10. At what place was John present at a wedding where a miracle was wrought?

. . . .

11. On what mountain did John witness the glory of Jesus?

. . . .

12. In what garden did John sleep while Jesus was praying?

. . . .

13. In what city did John stay for some time after Jesus ascended?

. . . .

14. What city was John's later home?

. . . .

15. To what island was he banished?

. . . .

16. What was the earliest book written by John?

. . . .

17. What book about Jesus did John write in his old age?

. . . .

18. How old was John when he died?

. . . .

To the preceding page has been added the 16 pages of half-tone plates and the colored illustrations which makes a total of 380 pages in this volume.